

THE CHRISTIAN REVIEW.

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ARTICLE I.

PRINCIPLES OF ZOÖLOGY.

Principles of Zoölogy; touching the Structure, Development, Distribution, and Natural Arrangement of the Races of Animals, living and extinct; with Numerous Illustrations. For the use of Schools and Colleges. Part I. Comparative Physiology. BY LOUIS AGASSIZ and AUGUSTUS A. GOULD, Boston: Gould, Kendall & Lincoln, No. 59 Washington Street, 1848.

THIS is no ordinary book. Though an elementary treatise, and designed principally for the student, it will be found to possess a high interest for the general reader. It is not like most text-books, a mere compilation—a collection of heterogeneous parts, brought together from different sources, and fused into an imperfect whole, but an original work in which the principles and illustrations are drawn immediately from nature. It is not encumbered with unnecessary technicalities, or loaded with wearisome details, though sufficiently exact in its language and sufficiently minute in its specifications for enabling the learner to acquire a ready, clear and full comprehension of its doctrines. It is designed to present, and does so as far as it is possible within so narrow a compass, the great outlines of the animal kingdom, as in a picture, where each division, class, order, and family, has its

proper place, and proper relations, and where all together constitute one grand harmonious whole. Besides this general view of the animal creation, the work contains much that is new and interesting, on a subject that has scarcely before been treated of in the English language—the formation and development of animals. Several chapters are devoted to its illustration, in which many new facts are made known, and many curious and unexpected analogies brought to notice, revealing more fully the numerous ties and relationships existing among the different forms of animated being, showing that they all, from man down to the infusoria, originate in the same manner, and are developed in accordance with the same laws, as well as form parts of the same general plan. No part of the work will be found more instructive, or will be read with greater interest, than this.

The objection, and the only objection to which we think the book is open, as designed for the use of our colleges and academies, is its entire want of a practical character. The several functions of the animal economy are considered only in their generic forms, so that but little light is thrown upon the structure of man, or the physical and organic laws under which he is constituted. Indeed, the learner may go through the entire work from the beginning to the end, without acquiring any knowledge which shall enable him to understand better the nature of human diseases and their mode of treatment, or gaining a single suggestion in regard to the proper means to be employed for the preservation of health, and for the development and strengthening of the several bodily powers. Were a larger portion of time allotted to the study of the physical sciences, so as to allow the acquisition of this more valuable because more practical knowledge from other sources, we should not so much regret the almost exclusive devotion of the work to the elucidation of those general laws of anatomy and physiology, which extend alike to every department of the animal kingdom. But so long as the relations of quantity and number, and the rules of Latin and Greek syntax shall continue to occupy a place among the subjects of academic and collegiate instruction, fourfold larger than the entire domain of nature, we fear that this feature of the work will prevent its extensive use as a textbook in our institutions of learning. The second part which

has not yet appeared, and which as we learn from the preface is to be devoted to systematic zoölogy, and to contain an application of the principles developed in the first, to the classification of animals, together with the leading characteristics of the principal groups, will, we apprehend, have still less chance of being generally adopted. In regard to the high character of the work, it is sufficient to say that it is the result of the united labors of two gentlemen, one of whom has long been known for his distinguished attainments in this department of science, while the other is universally acknowledged to be the ablest living naturalist. The want, however, which has so long been felt, of a good elementary treatise on the anatomy and physiology of man; one adapted to the use of the general student, including not only the principles of these sciences, but also their practical applications, together with an extension of them to the more important classes and orders of the lower animals, still remains, we think, to be supplied.

The great divisions of the animal kingdom adopted in this work are the same as those laid down by Cuvier. In the formation and arrangement of the subordinate groups, however, there are numerous departures from the system of the great French naturalist. These changes are the result, in part, of more extended researches into the structure of animals, and of a more careful and discriminating application of the received principles of classification, and in part, of the introduction of new ones, which, coinciding with the former as far they extend, afford in many instances a clue to the natural affinities of families, genera and species, where the previously recognized principles fail us.

In the system of Cuvier, the grouping and arrangement of animals are made to depend almost exclusively upon their anatomical structure. The four grand divisions,—the vertebrates, the articulates, the mollusks, and the radiates, represent as many radically different types. Upon one of these types every known animal, whether living or extinct, is modeled. The several classes under each of these divisions are determined, for the most part, by certain definite and important modifications of the general form characterizing it, while the orders, families, &c., are more commonly founded upon peculiarities of the teeth and limbs—parts which stand in the most intimate relation, not only to the food of the

animal but also to its instincts, natural habits and mode of life, and may therefore be regarded as the proper exponents of its character. Indeed, all the other parts of the structure are constituted in perfect harmony with these, so that these being given, they may be deduced from them. This general truth was strikingly illustrated by Cuvier, in the case of the fossil skeletons found in the gypsum quarries of Monte Martre. Frequently, when only a foot, or even the part of a foot, had been brought to him, applying to it the laws of comparative anatomy, he would determine the character of the entire animal, and occasionally, either for his own amusement or for the gratification of his friends, would make a drawing of it. When, afterwards, other portions of the skeleton were detached from the stony mass enveloping them, and brought into the laboratory of the great naturalist, each bone was found to fall into its proper place in the delineation, as perfectly as if the drawing had been made directly from it.

The new principles of classification introduced in this work, are not derived from the anatomy of animals, but from their embryology. It is only within a few years past that this subject has been at all understood. That all animals are produced from eggs, *omne vivum ex ovo*, has indeed long been known. But the mode of their origin and the successive steps of their development, have not till recently been made subjects of particular investigation. Partly from the analogy of seeds, and partly because such an hypothesis seemed the most simple and natural, each egg was supposed to contain from the first a pre-formed germ of the particular animal to be produced from it. The changes which took place during the period of incubation or of gestation, were believed to be confined mainly to the development of this germ. From the recent investigations, however, of several distinguished German, Danish, and Norwegian naturalists, and more especially from the extensive series of microscopic observations conducted by Professor Agassiz himself, there is reason to believe that in no case does such a germ form any part of the original egg. All that can be discovered by the most careful examination, is a little sac near the middle of the yolk, called the *germinative vesicle*, containing within it a minute portion of opaque matter, called the *germinative dot*. This is found in all eggs. It is, moreover, the same

in all eggs, from whatever source they may be derived, so that the most skilful naturalist is unable to predict from it in any instance what kind of an animal will be produced—whether an insect, a mollusk, a reptile, a bird, or a mammal. The development commences within this vesicle and gradually proceeds from it. The change which is first observed consists more commonly in the transformation of the entire yolk into a mulberry-shaped body. Next, the proper germ of the future animal makes its appearance at the upper surface of the yolk, to which place the germinative vesicle has in the mean time transferred itself. Here it gradually expands, covering each day more and more of the yolk, and developing one after another the several parts of the animal. First, a canal is formed for the lodgment of the spinal marrow, the rudiment of which is found almost immediately after occupying it. Next, certain portions of the brain make their appearance. Then follow the organs of sight, and soon after those of hearing. The general cavity for holding the respiratory and digestive organs is next formed, and these one after another are introduced into it. The stomach and intestines appear first, then the heart, then the arteries and the veins, together with a quantity of blood circulating through them. After this, the lungs or other respiratory organs make their appearance, and the young animal has attained generally a degree of development, enabling it to maintain a separate and independent existence. Still, however, many portions of the organization, such as the masticatory apparatus and the parts connected with the reproductive functions, remain as yet incomplete, their ultimate or perfect condition being attained only at a much later period.

Such generally is the order in which the several parts of the animal appear in the successive stages of its embryonic life. The use which is made of it, in tracing the natural affinities of animals and distributing them into departments, classes, orders, &c., will be seen from the following passages:—

“As a general result of the observations which have been made, up to this time, on the embryology of the various classes of the Animal Kingdom, especially of the vertebrates, it may be said, that the organs of the body are successively formed in the order of their organic importance, the most essential being always the earliest to appear. In

consequence of this law, the organs of vegetative life, the intestines and their appurtenances, make their appearance subsequently to those of animal life, such as the nervous system, the skeleton, &c. ; and these, in turn, are preceded by the more general phenomena belonging to the animal as such."

"Hence, the embryos of different animals resemble each other more strongly in proportion as we examine them at an earlier period. We have already stated that, during almost the whole period of embryonic life, the young fish and the young frog scarcely differ at all : so it is also with the young snake compared with the embryo bird. The embryo of the crab, again, is scarcely to be distinguished from that of the insect ; and if we go still further back in the history of development, we come to a period when no appreciable difference whatever is to be discovered between the embryos of the various departments. The embryo of the snail, when the germ begins to show itself, is nearly the same as that of a fish or a crab. All that can be predicted at this period is, that the germ which is unfolding itself will become an animal ; the class and the group are not yet indicated."

"After this account of the history of the development of the egg, the importance of Embryology to the study of Zoölogy cannot be questioned. For evidently, if the formation of the organs in the embryo takes place in an order corresponding to their importance, this succession must of itself furnish a criterion of their relative value in classification. Thus, those peculiarities that first appear should be considered of higher value than those that appear later. In this respect, the division of the Animal Kingdom into four types, the Vertebrates, the Articulates, the Mollusks, and the Radiates, corresponds perfectly with the gradations displayed by Embryology."

"This classification, as has been already shown, is founded essentially on the organs of animal life, the nervous system and the parts belonging thereto, as found in the perfect animal. Now, it results from the above account, that in most animals the organs of animal life are precisely those that are earliest formed in the embryo ; whereas those of vegetative life, on which is founded the division into classes, orders, and families, such as the heart, the respiratory apparatus, and the jaws, are not distinctly formed until afterwards. Therefore a classification, to be true and natural, must accord with the succession of organs in the embryonic development. This coincidence, while it corroborates the anatomical principles of Cuvier's classification of the Animal Kingdom, furnishes us with a new proof that there is a general plan displayed in every kind of development."

Besides the assistance to be derived in the classification of animals from an acquaintance with the laws of embryology, equal aid is furnished by it, in the arrangement of the different classes and orders, and the determination of the true place of each in the great scale of organic life. From a wide range of observation, no less than from *a priori* considerations, it is inferred that all animals in passing through the successive stages of their development, are continually pro-

ceeding from a lower to a higher state, so that an unbroken series of phases is presented by them, each marking a more advanced type than that which preceded it. Now it is found that in the case of the higher animals which necessarily undergo more numerous transformations before reaching their ultimate condition, many of these phases correspond nearly to the adult state of the lower tribes. Hence, in the successive developments of the former, we have a sort of natural scale by which to determine the true place of the latter.—As the subject however will be best understood from an example, we quote the following:—

“The Sturgeon and the White-fish before mentioned, are two very different fishes; yet, taking into consideration their external form and bearing merely, it might be questioned which of the two should take the highest rank; whereas, the doubt is very easily resolved by an examination of their anatomical structure. The White-fish has a skeleton, and moreover, a vertebral column composed of firm bone. The Sturgeon, on the contrary, has no bone in the vertebral column, except the spines or apophyses of the vertebræ. The middle part, or body of the vertebra, is cartilaginous; the mouth is transverse, and underneath the head; and the caudal fin is unequally forked, while in the White-fish it is equally forked.”

“If, however, we observe the young White-fish just after it has issued from the egg, the contrast will be less striking. At this period the vertebræ are cartilaginous, like those of the Sturgeon; its mouth also is transverse, and its tail undivided; at that period the White-fish and the Sturgeon are therefore much more alike. But this similarity is only transient; as the White-fish grows, its vertebræ become ossified, and its resemblance to the Sturgeon is comparatively slight. As the Sturgeon has no such transformation of the vertebræ, and is in some sense arrested in its development, while the White-fish undergoes subsequent transformation, we conclude that, compared with the White-fish, it is really inferior in rank.”

“This relative inferiority and superiority strikes us still more, when we compare with our most perfect fishes (the Salmon, the Cod) some of those worm-like animals, so different from ordinary fishes that they were formerly placed among the worms. The *Amphioxus* not only has no bony skeleton, but not even a head, properly speaking. Yet the fact that it possesses a dorsal cord, extending from one extremity of the body to the other, proves that it belongs to the type of Vertebrates. But as this peculiar structure is found only at a very early period of embryonic development, in other fishes, we conclude that the *Amphioxus* holds the very lowest rank in this class.”

Intimately connected with the development of animals are the metamorphoses, which many undergo after the ter-

mination of their embryonic existence. These, like the preceding changes, are designed in the economy of organic life for carrying forward the individual to its perfected condition. Though not confined to insects, they are most striking in this class of Articulata, and it is here that their phenomena have been most attentively studied. Indeed it is hardly possible to conceive a greater or more astonishing change than is presented by the transformation of the sluggish and unsightly caterpillar, whose whole life consists in the one act of eating, into the beautiful and animated butterfly, flitting from flower to flower in pursuit of its nectar food. That poets and philosophers should have in all ages seen in it an emblem of the resurrection, is certainly not remarkable.—For whether we regard the alteration of the external form or of the internal nature, the change of a material and corruptible organization into a spiritual and glorified body can scarcely be greater. The following paragraph presents a detail of the successive steps of this transformation, as it takes place in the silk-worm.

“On escaping from the egg, the little worm or caterpillar grows with great rapidity for twenty days, when it ceases to feed, spins its silken cocoon, casts its skin, and remains enclosed in its chrysalis state. During this period of its existence most extraordinary changes take place. The jaws with which it masticated mulberry leaves, are exchanged for a coiled tongue; the spinning organs disappear; the gullet is lengthened and more slender; the stomach, which was nearly as long as the body, is now contracted into a circular bag; the intestine, on the contrary, becomes elongated and tortuous, having also one portion much smaller than the other. The dorsal vessel is also shortened. The ganglions near the head approach each other, and unite into a single mass in the chest. Antennæ and palpi are developed on the head, and simple eyes are exchanged for compound ones. The muscles, which before were uniformly distributed, are now gathered into masses. The limbs are elongated, and wings spring out from the thorax. More active motions then reappear in the digestive organs, and the animal, bursting the envelop of its chrysalis, issues in the form of a winged moth.”

In further illustration of this subject, we quote a single passage from the work of Kirby and Spence on insects.—From this it appears that the legs, wings, and other parts of the butterfly preëxist in the chrysalis, and that the germs of them may even be detected in the larva state.

“A caterpillar is not, in fact, a simple but a compound animal, containing within it the germ of the future butterfly, enclosed in what

will be the pupa, which is itself included in the three or more skins, one over an other, that will successively cover the larva. As this increases in size, those parts expand, present themselves, and are in turn thrown off, until at length, the perfect insect, which had been concealed in this succession of masks, is displayed in its genuine form.— That this is the proper explanation of the phenomenon, has been satisfactorily proved by Swammerdam, Malpighi and other anatomists. The first mentioned illustrious naturalist discovered, by accurate dissections, not only the skins of the larva and of the pupa incased in each other, but within them the very butterfly itself, with its organs indeed in an almost fluid state, but still perfect in all its parts. Of this fact you may convince yourself without Swammerdam's skill, by plunging into vinegar or spirits of wine a caterpillar about to assume the pupa state, and letting it remain there a few days, for the purpose of giving consistency to its parts; or by boiling it in water a few minutes. A very rough dissection will then enable you to detect the future butterfly; and you will find that the wings, rolled up in a sort of cord, are lodged between the first and second segment of the caterpillar; that the antennæ and trunk are coiled up in part of the head, and that the legs, however different their form, are actually sheathed in its legs."

Another curious and interesting fact in the history of the development of animals, is what has been termed alternate reproduction. It is observed principally in the lower orders of the Articulata. It consists in the production of an offspring differing in character from the parent. The son resembles not the father but the grand-father; and in some cases the resemblance reappears only in the fourth or fifth generation, or even later; as we see illustrated in the aphides or plant-lice, which, infesting the leaves and young shoots, are a source of so great annoyance to the gardener and florist.

"The first generation, which is produced from eggs, soon undergoes metamorphoses, and then gives birth to a second generation, which is followed by a third, and so on; so that it is sometimes the eighth or ninth generation before the perfect animal appears as male and female, the sexes being then for the first time distinct, and the male provided with wings. The female lays eggs which are hatched the following year, to repeat the same succession. Each generation is an additional step towards the perfect state; and as each member of the succession is an incomplete animal, we cannot better explain their office, than by considering them analogous to the larvæ of the *Cercaria*, that is, as nurses."

The following lively description of the habits of these little animals, and of the mode of their reproduction, is from one of a series of letters published a few years since in the *Entomo-*

logical Magazine, under the signature of Rusticus. Though not strictly scientific, its sprightly and graphic character will be our apology for introducing it.

"I have taken a good deal of pains to find out the birth and parentage of true blights; and for this purpose I have watched, day after day, the colonies of them in my own gardens, and single ones which I have kept in-doors, and under tumblers turned upside down; the increase is prodigious; it beats everything of the kind that I have ever seen, heard, or read of. Insects in general come from an egg—then turn to a caterpillar, which does nothing but eat—then to a chrysalis, which does nothing but sleep—then to a perfect beetle or fly, which does nothing but increase its kind. But blights proceed altogether on another system; the young ones are born exactly like the old ones, but less; they stick their beaks through the rind, and begin drawing sap when only a day old, and go on quietly sucking away for days; and then, all at once, without love, courtship, or matrimony, each individual begins bringing forth young ones, and continues to do so for months, at the rate of from a dozen to eighteen every day, and yet continues to increase in size all the while; there seem to be no males, no drones—all bring forth alike. Early in the year these blights are scattered along the stems, but as soon as the little ones come to light, and commence sap-sucking close to their mother, the spaces get filled up, and the old ones look like giants among the rest—as here and there an ox in a flock of sheep—when all the spare room is filled up, and the stalk completely covered. The young ones, on making their first appearance in the world, seem rather posed as to what to be at, and stand quietly on the backs of the others for an hour or so; then, as if having made up their minds, they toddle upwards, walking on the backs of the whole flock till they arrive at the upper end of the shoot, and then settle themselves quietly down, as close as possible to the outermost of their friends, and then commence sap-sucking like the rest; the flock by this means extends in length every day, and at last the growing shoot is overtaken by their multitude, and completely covered to the very tip. Towards autumn, however, the blights undergo a change in their nature, their feet stick close to the rind, their skin opens along the back, and a winged blight comes out—the summer generations being generally wingless. These are male and female, and fly about and enjoy themselves; and, what seems scarcely credible, the winged female lays eggs, and whilst this operation is going on, a solitary, winged blight may be observed on the under side of the leaves, or on the youngshoots, particularly on the hop, and differing from all its own progeny in being winged and nearly black, whereas its progeny are green and without wings. These are mysteries which I leave you entomologists to explain. In May, a fly lays a lot of eggs; these eggs hatch and become blights; these blights are viviparous, and that without the usual union of the sexes, and so are their children and grand-children—the number of births depending solely on the quantity and quality of their food; at last, as winter approaches, the whole generation, or series of generations, assumes wings, which the parents did not possess, undergoes frequently a change in color, and in the spring, instead of being viviparous, lays eggs.

In the two closing chapters of the work we have a general view of the present geographical distribution of the existing tribes of animals, together with a brief account of the order in which the different extinct races were introduced to our planet during the long ages of its geological history. Both of these are subjects of much interest, and when better understood will it is probable throw important light not only upon the relations subsisting between the animate and inanimate parts of nature, but also upon the plan and purposes of creation. In reference to the former, it may be sufficient to state, that extensive observation has shown that the different animal tribes inhabiting the earth are not promiscuously scattered over its surface, but gathered into distinct groups, appropriated each to a particular district or locality. These zoölogical provinces, as they are called, vary in extent according to the geographical features of the country. They are bounded on all sides by oceans, mountains and deserts, or by the equally impassable barriers of temperature. The earth presents a large number of such provinces, each occupied by a characteristic assemblage of inhabitants, differing in many important particulars from those which are found in any other. The larger districts are determined mainly by climate. Of these we find one about the north pole, lying chiefly within the arctic circle and including the northernmost portions of America, Europe and Asia; a second occupying the temperate regions of North America, and taking in the whole of the United States and the Canadas; a third comprising the tropical portions of the American continent; and a fourth embracing the temperate parts of South America. The animals inhabiting this latter district are similar in their general character to those which are found in corresponding latitudes at the north, but in all cases it is believed specifically distinct from them. The same thing may be said of the groups occupying the temperate regions of Europe and Asia and the tropical portions of Asia and Africa, while South Africa and New Holland, although lying in the same latitudes and at no great distance from one another, are occupied by very unlike groups of inhabitants. From this limited and local distribution of species, genera and families, naturalists are led to believe that our globe has not been peopled from any common point, but that there have been as many distinct centres of creation as there are zoölogical provinces.

"There is only one way to account for the distribution of animals as we find them, namely, to suppose that they are *autochthonoi*, that is to say, that they originated like plants, on the soil where they are found. In order to explain the particular distribution of many animals, we are even led to admit that they must have been created at several points of the same zone, as we must infer from the distribution of aquatic animals, especially that of Fishes. If we examine the fishes of the different rivers of the United States, peculiar species will be found in each basin, associated with others which are common to several basins. Thus, the Delaware River contains species not found in the Hudson. But, on the other hand, the pickerel is found in both. Now if all animals originated at one point, and from a single stock, the pickerel must have passed from the Delaware to the Hudson, or *vice versa*, which could only have been done by passing along the sea-shore, or by leaping over large spaces of *terra firma*; that is to say, in both cases it would be necessary to do violence to its organization.—Now such a supposition is in direct opposition to the immutability of the laws of Nature."

From the facts brought to light by the investigations of the geologist, there is reason to believe that there have been distinct epochs as well as distinct centres of creation. In the oldest fossiliferous rocks, we find the remains of only extinct animals. At the early period in the earth's history when these rocks were formed, none of the existing races had as yet been called into being. If we ascend in the geological series until we come to beds which were thrown down at a later period, we perceive that many of the fossils discovered in the earliest depositions, have already disappeared, and their place is supplied by others belonging to new and in general more highly endowed races.—If we continue to ascend through the successive strata, we discover that these in turn give place to others, and these again to still others, until we at length arrive at the remains of numerous genera and species at present inhabiting our globe.—These facts resting upon the evidence of the senses, admit of explanation only on the supposition, that during the past history of the earth, the divine wisdom and power have been again and again interposed, in providing for it inhabitants adapted in their organizations and instincts to the new physical conditions which have arisen one after another upon its surface. But however remote the places, or however distant the epochs at which the creative energies of the Divine Being have been exerted on our planet, they have always been directed in accordance with the same general plan, and in subordination to the same general laws. There has been

throughout entire unity not only in the ends proposed, but in the methods adopted for accomplishing them. The different beings formed, whether appearing in Patagonia or Kamtschatka, in Nova Scotia or in New Holland, whether created thousands of ages since, or called into existence but yesterday, have all been moulded upon the same radical types and constituted on the same essential principles. However varied in form or however diversified in respect to organs, they have presented only different embodiments of one and the same idea—the great idea of life.

ARTICLE II.

EMBARKATION OF REV. MESSRS. JUDSON AND NEWELL,

WITH THEIR WIVES, IN THE BRIG CARAVAN, CAPT. AUGUSTINE HEARD, AT
SALEM, FEB. 18, 1812.

[We cheerfully give place to the following "strictures" on an article that appeared some months since in the "Christian Review." Of the facts in the case we know nothing. We do not, however, believe there has been any intention to misrepresent Dr. Worcester, or any one connected with the American Board of Missions that first sent out Dr. Judson. But we should regret, even by an unintentional mistake, to do injustice to the fair name and fragrant memory of a departed servant of Christ. We can readily conceive how a returned missionary should be impressed with the contrast between the exhibitions of public feeling, with reference to the departure of missionaries now, and in 1812, without designing any disparagement to the sincerity and heartfelt interest of the *few, comparatively*, that were then willing to be known as the friends of Missions. And we can readily conceive how the statement of such an impression might, without any design to misrepresent, be employed in such a manner as to reflect most seriously and unjustly upon the character and conduct of the American Board, and its first Secretary, Dr. Worcester.

We therefore, as an act of justice, admit the following statement and explanation of the facts connected with the event of which it treats.

Ed.]

To the Editor of the "Christian Review."

DEAR SIR,

It is with extreme regret that I am constrained to submit to your candid regard some strictures upon an article which appeared in your "Review," in June last, under the title of, "The Missionary Character of Dr. Judson." It was not un-

til a recent period, that I was apprised of the article, and of the very serious imputations, which more particularly affect the memory of my father. Some months before, my attention had been directed by a friend, to a paragraph in the "Judson Offering," and a speech of Dr. Judson himself, in a note by Dr. Dowling, the Editor. I read the paragraph and the note with feelings which I shall not attempt to describe. So utterly unfounded are the statements, respecting the manner in which Dr. Judson left this country in 1812, and so incredible upon the very face of it is the greater part of the speech attributed to him, that I marvelled exceedingly how such unaccountable misrepresentations of the truth of history, and such extraordinary charges, could have ever been published, if they had ever been uttered.

Being much perplexed in regard to the wisest course, I delayed action. I had about concluded not to take any public notice of the statements in the "Offering," but to give the true view of the facts, with somewhat more of detail than I had contemplated, in a work which I hope to be able to complete, at no very distant day. Meanwhile, however, I received testimony from various sources, that the reported speech of Dr. Judson was very extensively circulated, and that, as a very natural effect, great injury had been done to the character of the first Corresponding Secretary of the American Board of Missions; to say nothing of the very great injustice to the living and the dead, who so heartily and so honorably discharged every duty of Christian love to the Missionary Company, which embarked at Salem, in Feb. 1812.

Other incidents or circumstances it is unnecessary to mention, which induced me to investigate anew all the transactions connected with the sailing of these missionaries. I was thus engaged, when I was made acquainted with the article in No. L. of the Christian Review.

I have nothing to say of the article in general, except that I am not alone in the opinion that, if it was *ever* to be published, *the time had not come!* I complain especially of the following paragraph: "On the 15th of July, Mr. & Mrs. Judson arrived in Rangoon. Seventeen months have elapsed since that ordination; but little has occurred to cheer or strengthen the missionaries. The distrust of Christians whom they have left behind, is enough to damp the ardor and chill the zeal of any but the firmest and truest. Behold Judson

and Newell, on the morning of their departure, silently wending their lonely way to the vessel which is to bear them to heathen shores. What more disheartening to their generous natures than to be thus deserted at the very commencement of their work ! They are going forth on a great commission for Christ—in an enterprise which demands the united prayers and efforts of the Christian world ; for this they are sundering the strongest and dearest ties ; bidding adieu to all the endearments of home and social life ; yet they must make all these sacrifices, uncheered save by a few personal friends. Their undertaking is thought too visionary—too Utopian for the countenance and support of wise men ; few will risk reputation, by encouraging the enthusiasts. But where are the members of the Board under whose auspices the missionaries are now going forth ; where are the officers, who should conduct them to their vessel,—cheer and encourage them in their parting trials, and, giving them a hearty God-speed, should be the last to withdraw the parting hand ? Listen to the language of that Secretary, addressed to these two missionaries a few hours before their departure. ‘Brethren, I have business that demands my attention to-day in a neighboring town ; you will therefore have to excuse me from going with you to your vessel.’ What a comment this, upon the missionary spirit of 1812 ; what a contrast to the ardent zeal, the unfaltering confidence, and the manly courage of these two young men who are thus left alone to bear the taunts and scoffs of idle spectators, and alone to enjoy the glory of being fearless and devoted champions of Christian Missions ! ” pp. 262, 3.

The writer in the “Review” will doubtless appeal for authority to the following witness :—

“The Missionary cause,” says Dr. Dowling, “was not then regarded with that popular interest with which the laurels of success have since invested it. Even the professed friends of Zion and followers of Jesus at that time, very generally looked coldly upon the enterprise, and multitudes regarded it as perfectly Utopian. Now, hundreds assemble at the embarkation of a missionary ; he sails away amidst the prayers of friends who have accompanied him to the ship, and the gentle breeze which wafts him from the shore, carries on its wings the music of songs of congratulation, of joy, and of hope, from the lips of the group who remain on the dock, straining their eyes to retain the view of his ocean-home, till the vessel fades away in the distance. Far different was the scene when the noble pioneers of American Missions embarked on their errand of love. Then, even the friends and sup-

porters of the enterprise seemed to lack the courage to brave the popular contempt, by accompanying the missionaries to the ship; no minister of Christ was there to cheer them by his parting blessing; no public parting prayer commended Judson and Newell, and their devoted wives, to the God of the winds and the waves, when they went on board the Caravan, and retired in sadness of heart to their lonely cabin, to implore strength from on high to sustain them in that hour of trial. Yet, notwithstanding all, they made the sacrifice. They heard the voice of their Master calling them, and they went at the bidding of their Lord."

Note. "In a brief address at the Cannon Street Baptist Church, New York, in November last, uttered in a feeble voice by Dr. Judson, and reported to the congregation by the Rev. Henry Davis, the pastor, the veteran missionary remarked: 'I have frequently read, and often heard it asserted, that modern missions are a failure. Thirty-three years ago,' said he, 'there was but very little interest felt by Christians in this land for the perishing heathen. When your missionaries left your shores, very few were willing to be known as approving of their enterprise. Two young men, about to go far hence to the heathen, on the morning of their departure from their native land, were addressed by the Secretary of a Missionary Society, as they sat at his breakfast table, as follows: "Brethren, I have business that demands my attention to-day in a neighboring town; you will therefore have to excuse me from going with you to your vessel!" Those young men went silently and alone; and though there was not a minister who was willing to hazard his reputation, by countenancing what was regarded as an enthusiastic enterprise, yet when they threw themselves on their knees in their lonely cabin, they heard or felt, a voice saying: "*You are not alone, for I am with you.*" Now, when missionaries return to their native land, such is the interest taken in the cause of missions, that the largest houses of worship are crowded with multitudes, anxious to see and to hear them; and they are welcomed by the smiles and greetings of thousands, and of hundreds of thousands. Does this look as if modern missions were a failure?"

Judson Offering, pp. 4-6.

This is altogether an unexpected view of the embarkation of Messrs. Newell and Judson. I am not aware of any publication, or of any document whatever, beside the "*Judson Offering*," from which the writer in the "*Review*" could have derived any portion of the picture of "*Judson and Newell, wending their lonely way to the vessel, . . . left alone to bear the taunts and scoffs of idle spectators*"! It would be supposed, of course, that there must have been some degree of real history in such a melancholy imagination of loneliness and sadness. More than once have I heard it remarked, that there was not a little of *romance* in the conception of the work of missions, by those who were the first to go forth from the American churches. But I never expect-

ed to see such a picture of romance, without a shred of reality, yet claiming to be not only founded upon fact, but to be all truth, in every line and every word. That there was a deliberate intention to misrepresent the circumstances or manner of the embarkation in 1812, I cannot believe. But if there had been, it would be very difficult to have devised a description, with embellishments and inuendoes, more untrue, unjust, or unkind.

It would seem to me, Mr. Editor, that we have enough for gratitude in the present condition of the missionary enterprise, and enough, also, for humiliation, without any invidious or reproachful reflections upon the spirit or conduct of those into whose labors it is our privilege to enter. And I shall be slow to believe, that any sincere and humble missionary of the cross can ever be pleased to see his private or public deeds extolled and emblazoned in eulogistic commemoration. Immeasurably less can he be willing that dark lines and shades should be drawn over the good name and the bright remembrances of the departed servants of our common Lord and Saviour. Is it possible, then, that Dr. Judson himself ever spoke, in any place, or upon any occasion, as he is represented in the "Offering"?

During his visit to this country, he was cordially received at Salem by those who were so much interested in his welfare at the time he left his native land. He went into the Tabernacle, and bowed his head, with much evident emotion, upon the spot where he was consecrated to the missionary service. In conversation there and in other places, he appeared to have a vivid recollection of the thrilling events and scenes of February, 1812, and a very grateful sense of the many and very memorable acts of kindness which he then received. May it not be inferred, therefore, that, in his feeble state of health, or his desire of brevity, or from some other cause, he did not express himself as he would wish to be understood, in the remarks which have been published as if word for word his own speech; or that he was misapprehended by the gentleman who reported his speech to the congregation in the Cannon Street Church; or that what he said has been transmuted and embellished without his authority or his sanction.

But whether or not he is fully responsible for the speech, as it appears in the "Offering," and has been employed in the "Review," and elsewhere, the effect is the same. It

has gone out into all the world, as his own witness most publicly given, that, *for want of courage to appear openly*, the professed friends of Missions, and even the officers of the American Board, left Messrs. Judson and Newell to go "*in sadness of heart to their lonely cabin*"! And we are also given to understand that they were "*deserted at the very commencement of their work*;" and that they were obliged to leave their native land without being commended to God and the word of His grace in any appropriate manner! Let us turn now to a notice of their ordination and embarkation, published in the "*Panoplist and Missionary Magazine*," a few days only after their departure.

"Ordained on Thursday, the 6th inst, at the Tabernacle in Salem, the Rev. Messrs. Samuel Newell, Adoniram Judson, Samuel Nott, Gordon Hall, and Luther Rice, to the work of the Gospel ministry, as missionaries to the heathen in Asia. The ordaining council was composed of the pastors of the North Congregational Church in Newburyport, the Congregational Church in Charlestown, and the Tabernacle Church in Salem, and delegates from the same churches; and of the Rev. Dr. Griffin, pastor of the Park Street Church, Boston, late Professor at Andover, and the Rev. Dr. Woods, Professor at Andover. The Rev. Professor Stuart was invited to attend, but was necessarily prevented.

"The young gentlemen were examined with respect to their doctrinal views, their personal hopes of the Divine favor, and their motives and prospects in offering themselves to this important service among the heathen.

"The parts in the solemnities of the day were as follows: The Rev. Dr. Griffin made the introductory prayer; the Rev. Dr. Woods preached the sermon, from Psalms lxxvii.; the Rev. Dr. Morse made the consecrating prayer; the Rev. Dr. Spring delivered the charge; the Rev. Dr. Worcester presented the right hand of fellowship, and the Rev. Dr. Spring made the concluding prayer. The exercises were solemn and appropriate, and evidently made a deep impression on a crowded audience. The sermon, charge, and right hand of fellowship are printed. A very large impression is struck off, and the profits will be applied to the support of this Mission.

"This transaction may justly be considered as forming a new and important era in the annals of the American churches, the ERA OF FOREIGN MISSIONS. It would be natural to indulge in pleasing anticipations of the blessings, which, with the Divine assistance, these missionaries may be the means of communicating to Asia. But, while we leave the issue of this benevolent enterprise to the disposal of Infinite wisdom, the good effects of these missionary exertions among ourselves ought to be mentioned with devout gratitude. Christians feel more sensibly than ever the value of their holy religion, while devoting their money and their time to extend its blessings to the heathen. Christians of different denominations, *who love our Lord*

Jesus Christ in sincerity, experience the blessedness of uniting in this great catholic labor of love.

"Messrs. Newell and Judson, with their wives, sailed from Salem in the brig Caravan, Capt. Heard, on Wednesday the 19th inst., amidst the prayers and benedictions of multitudes, whose hearts go with them, and who will not cease to remember them at the throne of grace.

"Messrs. Nott, Hall, and Rice, and the wife of Mr. Nott, sailed from Philadelphia in the ship Harmony, Capt. Brown, on the 18th inst. They and their brethren from Salem probably lost sight of the shores of their native country about the same time. Though they never expect to return, they will not be forgotten, and, if they obtain grace to be faithful to their Lord and Master, their memories will be blessed.

"It ought to be mentioned that the owners of both the vessels were very favorable as to the terms of the passage, and very accommodating in the whole business."

The foregoing notice was doubtless written by the editor, Jeremiah Evarts, Esq., who was the Treasurer of the Board, and who was perfectly familiar with all the transactions of which he thus wrote, in the fulness of his rejoicing heart, just as the last pages of the Magazine for February were going to press. Was it for *mere effect*, that he described the missionaries as sailing from Salem, "*amidst the prayers and benedictions of multitudes whose hearts go with them?*"

At the close of an "Introduction" to the Sermon, Charge, and Right Hand of Fellowship, bearing date February 29, 1812, it is also stated that they were "*commended by the prayers of multitudes to the gracious protection of God.*"

As an evidence of the cordial interest of the friends of missions in Messrs. Judson and Newell, it certainly was not indispensable or needful that an official and formal prayer should have been offered at the end of the wharf, in deep snow, and in stormy wind, while the Caravan was lying at a distance in the harbor; and more especially when it is considered, that the embarkation, although delayed for more than a week, was sudden, and very unexpected on the day when it actually took place!

The representation in the "Offering" and the "Review" is most unfortunate. The truth is, as hundreds can now testify, *there never was known* in Salem and vicinity, such a time of "earnest, energetic prayer," as when those missionaries were taking leave of their country and friends. In the churches, in the vestries, at the family altar, at special meetings, and in the closet, there was prayer without ceasing. There was in fact so much of prayer, that a meeting held at the Taber-

nacle, on Sabbath evening, after the ordination, and which was really, though not in name, a farewell meeting, and a meeting too, the like of which will not soon be witnessed, appears not to have been thought entitled to any formal record. And if any one will read the admirable sermon of Dr. Woods, with the accompanying most affectionate Charge and Right Hand of Fellowship, he will find that the members of the Board regarded *the day of ordination*, as peculiarly and pre-eminently the day of "*farewell*." Thus it was that they gave "the parting hand" to Newell and Judson, as well as to Nott, Hall and Rice, who left town immediately for Philadelphia. A reference may also be made to the Annual Report of the A. B. C. F. M., in September following, and to Dr. Wood's Memoir of Harriet Newell. Living testimony can also be obtained from witnesses, in any desired number, from five to fifty, or to five hundred.

It was as late as Jan. 27th when the Prudential Committee decided to commence the mission to the East. There were but three members of that Committee, and but nine members of the Board, four of these living in Connecticut, and two others in the western part of Massachusetts, and it was not a day of telegraphs or of railroads. Every month threatened more fearfully a war with Great Britain, which would inevitably subject the Board and the Mission to severe embarrassments. If the missionaries were to take passage in the vessels which, during the Act of non-importation, had obtained leave to sail, they must be ordained as early as Feb. 6th. All the arrangements for their outfit and departure must be completed in less than two weeks.

It was in the depth of winter. No missionaries had ever before been fitted out for such an enterprise. There was but \$500 in the treasury of the Board, and but about \$1200 which could be relied upon as forthcoming. From *six to eight thousand dollars* was the lowest sum which would suffice for the undertaking. If, now, in *three weeks*, five young men, three of them expecting to be married, could be adequately furnished, will any one doubt that there was some "missionary spirit of 1812," which is not now to be lightly esteemed; and that there were some "ministers of the Gospel who were willing to hazard their reputation by countenancing the enterprise?" If what was seen in Salem, Beverly, and other towns, from Jan. 27th to Feb. 6th, and thence to Feb. 18th and 19th, were to be taken as a fair exponent of

the actual type and quality of "missionary spirit" in the orthodox Congregational churches, it would not be very easy to show that we have made any such marvellous advancement as some would fain imagine, in their exulting comparisons and disparaging contrasts.

If the reported speech of Dr. Judson was according to the facts of the time, how could he and his associates have ever found the ways and means of commencing their mission? If there was "not a minister willing to hazard his reputation," &c., how could they have been *ordained*, according to Congregational usages? Was not the American Board formed, more than a year and a half previously, by the General Association of Massachusetts, who were *all* MINISTERS? It might as well have been said, that when Messrs. Judson and Newell embarked at Salem, *there was not a friend of Christ in all New England!*

Less than four years after that time, and when Dr. Judson occupied a very different position in respect to the Board, he said, in a letter to Dr. Baldwin, (Rangoon, Dec. 23, 1815,) "When I left my native land, it afforded me much comfort, that I came out under the patronage of such men."

Can any man in his sober senses deem it credible, that "those young men went silently and alone"? Where were their *wives*? Did *they* "go alone"? Were there none that "accompanied *them* to the ship"?

I will relate but a part only of the incidents — as more can be given, if ever a demand should be made — respecting the manner in which Dr. Judson went on board the Caravan. He did not go in company with Mr. Newell, nor even with Mrs. Judson. If any one attended him to the wharf, for the last time, it is not now known who it was. It is supposed that he himself *did* "go alone." If so, it was his own choice; not because the missionaries "were deserted at the commencement of their work." Mr. and Mrs. Newell and Mrs. Judson did *not* "go alone." Very far otherwise.

Dr. Judson expressed a great aversion to a formal parting with near friends. It was understood at the time, that, to avoid giving "the parting hand," he left his father's house, at Plymouth, before any of the family had risen from their slumbers. In the same manner he left Bradford, with his wife. But he was called back to Bradford, and gave "the parting hand," as was thought most suitable.

In the forenoon of Tuesday the 18th, he was informed of the desire of the owner of the Caravan, that the passengers should be on board as soon as they could. The information was received by all the missionaries with marked delight. They were impatient to be on their way. In much haste, Dr. Judson collected various articles of comfort and convenience, which had not been sent on board, and carried them in a sleigh to the end of the wharf, which, it may be well to mention, is the lowest in Salem. He came up again, went to the house where he and Mrs Judson usually stayed, when not in Beverly ; but without any intimation of his purpose, contrived to retire from the midst of a circle of friends, none of whom, to their great disappointment, saw him again, except such as could go out into the harbor. Mrs. Judson was as much surprised, as were any of the rest, at finding herself so left in the charge of others. Dr. Judson, however, had made sure of an excellent friend as his substitute, in her conveyance to the distant wharf, and thence to the Caravan, in the harbor. Still, it is not to be disguised, that the manner in which it was his preference to embark, was not in accordance with her own feelings, or those of friends, who did not wish to be denied the opportunity of giving him "the parting hand." The four ladies who rode with Mrs. J., as well as the gentlemen who carried Mr. & Mrs. Newell, are all living.

It was no very pleasant operation for *females*, to go out into Salem Harbor, in the Custom-House boat, on that bleak and blustering day, Feb. 18, 1812. Mr Newell, with other friends, attended Mrs. Newell and Mrs. Judson. The owner of the vessel, the very energetic Pickering Dodge, Esq., was unremitting in his exertions to make the embarkation comfortable and agreeable. Many hastened to the scene, but many more were disappointed, because of the suddenness of the event.

In the "Life of Rev. Joseph Emerson, of Beverly, by Prof. R. Emerson, of Andover," published in 1834, it is very justly said, "At that time, there was a fervor of 'first love' in the missionary cause, and towards the persons of the missionaries, glowing in the breasts of such as were fired with the subject, which we cannot expect again to witness. Sympathy was overwhelming; and gifts flowed in abundantly, both as memorial tokens and in the shape of more substantial aid.—

It may not be out of place here to mention, as an instance, that one evening, just before the embarkation, a purse of fifty dollars in specie was cast in at the door of my brother's dwelling, by an unknown hand, with the label, 'For Mr. Judson's private use.' " (p 201.)

Rev. Mr. Emerson, it may be added, had been one of the special advisers of Mrs. Judson, more than a year previous, to consecrate herself to the missionary work. "A noble ardor was excited among his people at this time, when the American Board were fitting out their first mission, and they were early prompted to do much for its aid. Possibly, both his zeal and that of his people was the more roused by the circumstance, that the lamented Mrs. Judson, a sister to his wife, was then much in his family. When the project of foreign missions was started, and the American Board of Commissioners were appointed, he at once threw his whole soul into the enterprise. While men were only speculating on the scheme, he had begun to act, and to rouse those about him; and soon a goodly number of his people were glowing with apostolic ardor in the divine cause." (pp. 199 - 200.) But such were the circumstances of the embarkation, that even *he* was not present?

There are hundreds of witnesses, in Salem, Beverly, Danvers, Marblehead, and all over New England, — men and women, — who, in February, 1812, were so situated, and so conversant with the ordination and the embarkation of Messrs. Newell and Judson, that, without an exception, they would concur most heartily in the sentiment of Prof. Emerson, so justly and happily expressed, in regard to the "fervor of 'first love' in the missionary cause, and towards the persons of the missionaries." If the like has ever since been seen, they would be glad to know when and where it was.

As to the missionaries being "*deserted at the very commencement of their work*," or making all their "sacrifices uncheered, save by a few personal friends;" or being "left alone to bear the taunts and scoffs of idle spectators, and alone to enjoy the glory of being fearless and devoted champions of Christian missions," — it is as thorough a misrepresentation as any good man ever unconsciously committed to paper. There is not a syllable of truth in any sentence of it, not a solitary iota. "Taunts and scoffs of idle spectators"! No writer of romance ever invented a purer fiction. There

was no more of any such demonstration to be encountered in Salem, in 1812, than there would be now in Boston, in 1849.

But such were the difficulties to be removed, before that untried experiment of an American Mission to Asia could be commenced, that, if "that Secretary," in other words, Dr. Worcester, had not enjoyed the very highest degree of public confidence, neither Dr. Judson nor any of his associates could possibly have then obtained the requisite credentials and the reliable means for their embarkation. And now, after all that he did, in the sight of so many thousands, as the director of the whole movement, and in the knowledge of so many thousands more, what are his friends to say of the imputation, that he *availed himself of a pretext of business*, and excused himself from going with the missionaries to the vessel, — because *ashamed or afraid to be seen in the street or on the wharf in their company!* The very idea is so preposterous, that it could never be entertained for a moment by any one who knew the character of the man, or who had the smallest acquaintance with his interest in the cause of missions, — and of *foreign* missions, — not only when he made such an effort for the new enterprise of 1812, but long before he ever heard the name of one of those first missionaries of the American Board.

I have been informed by Capt. Heard, who has his written documents to aid his memory, that the Caravan was to have been ready to sail on Monday, the 10th, or four days only after the ordination. She was taken out into the harbor on the 13th. Waiting for additional freight, and hindered by bad weather, she was still at her anchorage on the morning of the 18th. The weather was yet unsuitable for sailing; but there was a good promise for the day following. To make sure of a better condition of things, when the hour of sailing should come, the missionaries were summoned on board, as if they might sail in the afternoon. The captain himself did not go until the morning of the 19th.

Dr. Worcester had gone out of town, either on the morning of the day of embarkation, or of the day previous. From the loss of some of his memoranda, by an accident which, some years since, befel a part of his papers, it is not in my power to state precisely where he was. Our impression is, that he was either at Charlestown, on Missionary business with Mr. Evarts, or at Newburyport, with Dr.

Spring and Mr. Bartlett, of the Prudential Committee. And it is our belief, also, that he went from home without expecting the embarkation during his absence. The same is the belief of others. The gentleman whose house Dr. Judson and his wife made their home in Salem, went to Boston on Tuesday morning, as he informs me, without any suspicion of their embarking on that day. Upon no account would he have gone, if he had supposed it to be at all probable.

It happens somewhat unfavorably for the correctness of the reported reminiscence, that neither of the missionaries was at the "breakfast table" of "that Secretary," "on the morning of their departure"; for they were then on board the Caravan, where they had been all night. And they were "at his breakfast table" just as much, that Wednesday morning, when down in the harbor, as they were on Tuesday, the day previous!

For fourteen days the missionaries had been receiving, in Salem and Beverly, all manner of expressions of affectionate and generous regard. As no one could tell when they would sail, many took leave of them whenever they found an opportunity. Religious services on board the vessel, after all that had been done, would have seemed like calling back a congregation, to hear another concluding prayer, after the benediction had been pronounced.

In the circumstances, at that season of tempestuous mid-winter, the thought of any such services on board the Caravan in the harbor, or at the end of Crowninshield's wharf, could not have entered the mind of any one. I venture to affirm that the idea never occurred to the missionaries or any of their friends. It is idle to refer to the present custom, in proof of any deficiency in "the missionary spirit of 1812." But even now, if missionaries should be detained, after the exercises of a farewell service, I speak advisedly when I say, that the gentlemen of the "Missionary House" in Boston would not think it incumbent upon them to go to the vessel at the hour of embarkation. And it is well known, that members of the Board in general have no more responsibility at such a time, than other friends of Missions who may find it convenient to be present.*

* As late as the summer of 1819, when the second company of Ceylon missionaries embarked at Boston, Dr. Worcester offered prayer, standing upon the baggage-rack of a stage-coach, in the presence of some fifty or sixty attendants!

It is true that there is a great difference in the manifestation of missionary interest, at the present day, from that which existed in 1812. But it is by no means true that it is a *better kind of interest*, or that in any individuals it can be found in a higher degree than was nobly exemplified by many. There was then no such *extent* of missionary spirit. But there was *interest for the perishing heathen*, deep and pure and agonizing, in the hearts of numerous ministers of the Gospel of the Lord Jesus, and members of the churches, far and wide, which will not suffer by comparison with any of the more popular and brilliant demonstrations of these latter days.

When but ten years had passed, the progress had been so great, that, in a review of God's providence towards the American Board, the commencement of operations appeared as "a day of small things." But it was not a day of *nothing*, or of "things to be despised," any more than "the day of Pentecost."

In answer to inquiries recently addressed to one of the living witnesses of the scenes of February, 1812, the following testimony was immediately submitted:—

"So far as I can recollect (and I have refreshed my memory by reference to a diary which I kept at the time), your apprehension about the *facts*, is correct in all respects, except that I carried Mrs. Newell, instead of Mrs. Judson, to the vessel. I was deeply interested in all the transactions, from the ordination on the 6th to the actual sailing on the 19th. Probably, hardly any young man followed up the affair more closely. I was personally acquainted with Mr. Newell, having been two years with him at Harvard College. That circumstance induced me to take a special interest in his case, and his wife's.

"The idea that there was want of interest in the departure of the missionaries, who went in the Caravan, and that there was even an unwillingness to espouse their cause openly, and share with them in any reproach that could be supposed to be connected with the enterprise, can find no apology except in absolute ignorance of the facts.

"The truth is, *there never was so much interest* in the departure of any missionaries. The town of Salem was all alive for two or three weeks, and not in the expression of *contempt* for the undertaking, but mainly in *admiration* of it. This was true very extensively among the enemies of Orthodoxy, and of Missions. There was *even with them*, a deep sympathy; and very substantial was the aid *in cash*, which some of them gave to the missionaries *personally*. This I know, for it went through my hands. Nobody *feared* to stand by the missionaries *to the last*. On the other hand, there was a contest to see who should be the most open and forward in doing it. I never dreamed that there was a Christian, much less a minister (Orthodox), in Salem, who would not

have considered it a privilege and a glory to act in the most public manner, in regard to the whole matter.

"The circumstances in which the four missionaries left Salem, show in *a moment*, why there was not that public service about it, that has of late become so common. It was the *first* sailing of missionaries, and it was 'in the dead of winter.' There was a violent snow-storm on Monday, the 17th; Tuesday was bleak and cold. [I might have said that, previous to this, I had seen on board of the *Caravan*, many of the Salem people, and among them 'many ladies,' who crowded the vessel, and by their personal presence, and generous contributions of needful things, expressed all the sympathy they could for the missionaries whom they found on board.]

"Capt. Heard was very desirous of sailing on Tuesday. I learned it just before noon, and then everything was stirring. The word given was, that Capt. H. would sail immediately after dinner. So I procured a sleigh at a stable, and according to agreement, went to Mr. Isaac Newell's and carried Mr. and Mrs. Samuel Newell, the missionaries, to the vessel. I don't recollect who carried Mrs. Judson, unless it was my beloved friend, Mr. S. B. Ingersoll, afterwards minister in Shrewsbury; it is my belief that *he* carried Mrs. J. We all met at the vessel. It was a confused time. Their baggage, as well as the things of the brig, was hurried on board. I supposed that the time of farewell had passed long before that hour. But although Capt H. had been so resolute and sudden in his determination to sail that tide, he gave it up, on account of the wind dying away.

"The friends of the missionaries lingered around them till the night drove them to their homes. Mr. Ingersoll and myself offered to spend the night on board; at which the missionaries were much pleased. The evening was spent in pleasant conversation, and singing from one of the old singing books; and although everything *external* wore a dismal aspect, yet *in the cabin*, where we were with the missionaries, singing and praying, there was a perfect contrast. All was cheerfulness and even joy. *Not a lisp, not a murmur of any kind* came from the missionaries, signifying that they were forsaken; on the contrary, they manifested a deep sense of obligation for what *Salem* had done for them.

"The next morning, a little after sunrise, the weather was clear and cold,—the wind west or north-west,—the brig left the harbor. Mr. I. and myself went out to sea, six or eight miles, I think, and returned in the pilot boat.

"I see that there is an attempt to make it appear that no sympathy was shown the missionaries, except by 'a few personal friends.' This is *all untrue*, as you know, and as every one at the time *did* know, who saw what was done for them *all the fourteen days*, which passed between the ordination and the actual sailing.

"Mr. and Mrs. Newell were more sober and contemplative than Mr. and Mrs. Judson. The latter were very far from anything like a sense of loneliness or desertion." * * * * *

In immediate connection with the last remark the writer expresses himself as if no language were too strong in rebuke

of the "attempt to make an impression that *Dr. Worcester* was wanting in interest on the occasion; while in fact it was known, that it was *he* who planned, and controlled, and sustained the enterprise."

"The truth is, the departure at the last was all sudden. The farewells were past—done over and over again; and all that was marvellous was, that the feeling of deep interest should have held out so long—*fourteen days*. Does that interest hold out fourteen days now, when missionaries sail?"

"On the morning of their departure' or sailing, nobody *could* be with them, except those on board of the brig, which had laid out in the harbor over night. And as it regards the day before, there *was* a crowding down to the wharf and the vessel, even in snow and cold, that would now keep a Boston wharf quite clear of people on the like occasion.

"That your father had a solemn call in God's providence to be out of town at the time, no one could doubt, who knew him. It would have been his joy to stand by the missionaries to the last moment. For days, and weeks, and months, he had done for them more than any other man, and more almost than all others put together. He *had bidden them adieu*, praying with them again and again. The missionaries knew it, and felt it; or they had no hearts *to feel*.

"Besides, the formalities of later sailing of missionaries were not then thought of. But I believe there was then in Salem, and in the community, as much, yea, *far more* of deep interest and fervent prayer, in reference to the departure of the Caravan, than is felt now on any like occasion. I have often remarked, how comparatively formal and cold is the Christian community *now*, at the sailing of missionaries." * * * *

"Possibly there may be in these hasty lines, something that will strengthen your views of the case, which I see are wonderfully in accordance with the facts."

At the time of the sailing of the missionaries, the writer of the foregoing was a student at law in the office of Judge Putnam. He soon left Salem to study theology, and is now one of the most estimable ministers in Massachusetts. He is the "Mr. P." to whom Harriet Newell refers in her letter, written on board the Caravan, the evening before the sailing.

In that letter, she says:—

"Here I am, my dear mother, on board the brig Caravan, in a neat little cabin, with brother and sister Judson, Mr. P., and Capt. I., (who will spend the night with us), and another *dear friend*, whose beloved society enlivens my spirits, and renders my situation pleasant. I have at length taken leave of the land of my forefathers, and entered the

vessel which will be the place of my residence till I reach the desired haven. Think not, my dear mother, that we are now sitting in silent sorrow, strangers to peace. Oh no; though the idea that I have left you, to see you no more, is painful indeed; yet I think I can say, that I have found the grace of my Redeemer sufficient for me—his strength has been made perfect in my weakness. We have been engaged in singing this evening, and can you believe me when I tell you, that I never engaged in this delightful part of worship with greater pleasure.”

Just before going on board, she wrote to the same,—

“We have every accommodation for the voyage; friends in Salem are very kind. I have received many valuable presents; but you will hear.”

Under date, Charlestown, Feb. 7, she says,—

“I have only time to write you a line, this morning, before I leave Charlestown. My health is good—friends are kind—and I have not yet had reason to regret my determination to devote my life in such a peculiar manner to the service of God in heathen India. Be comforted, my mother; Christians are praying for the success of the mission, and will not forget those females who engage in the cause.”

Some extracts may now be given from a letter of Augustine Heard, Esq., dated Boston, Dec. 13, 1848. After noticing various incidents, he says:—

“I am quite sure that the missionaries were more than satisfied with the kindness of their friends. They were, from the day of our sailing, till our arrival in Calcutta, excepting in sea-sickness, remarkably cheerful, often speaking of the kindness of their dear friends in Salem and Beverly.

“After getting acquainted we were excellent friends. And so far from intimating that there had been any want of attention on the part of your father, or any others, before, or at embarking, they frequently expressed their gratitude for the kind attentions they had received. I had tangible evidence of the good will of their friends in the shape of boxes of almost all sizes, that were sent on board the Caravan, containing almost everything that is conducive to comfort on a voyage. In 1828, I had with me, in the Emerald, from Boston, five missionaries, Mr. Allen and his wife, Mr. Stone and his wife, and Miss Farrar, and, although they were cared for, and well attended to, it seems to me that they did not receive a tithe of the unaffected kindness that was bestowed upon those in the Caravan.

“I was, more or less, among people who were not particularly favorable to foreign missions,—thinking that they would produce very little, if any good. But I never could observe anything like the shadow of a sneer towards the missionaries who went in the Caravan. On the contrary, they seemed to be viewed with admiration for their cour-

ageous and self-sacrificing feelings. After our arrival in Calcutta, and before leaving the vessel, they expressed to me an unwillingness to quit their comfortable quarters; and I believe that I have a letter, signed by each of them, to that effect."

June 30th, 1812, Mrs. Judson wrote from Serampore, to one of her friends and benefactors in Salem.—

"I presume no missionaries were ever blessed with greater favors than we have been since we embarked. I doubt not but many of our blessings have been given in answer to the prayers of our Christian friends in America."

Dr. Worcester himself described the memorable occasion of Feb. 6th.

"A season of more impressive solemnity has scarcely been witnessed in our country. The sight of five young men, of highly respectable talents and attainments, and who might reasonably have promised themselves very eligible situations in our churches, forsaking parents, and friends, and country, and every alluring earthly prospect, and devoting themselves to the privations, hardships, and perils of a mission for life, to a people sitting in darkness and in the region and shadow of death, in a far distant and unpropitious clime, could not fail to affect every heart, not utterly destitute of feeling. Nor less affecting were the views which the whole scene was calculated to impress, of the deplorable condition of the pagan world, of the riches of Divine grace displayed in the gospel, and of the obligations on all on whom this grace is conferred, to use their utmost endeavors in making the gospel universally known. God was manifestly present: a crowded and attentive assembly testified with many tears the deep interest which they felt in the occasion, and not a few remember the scene with fervent gratitude, and can say, *it was good to be there.*"

This description formed a part of the Report of the Prudential Committee, Sept., 1812. It is cited in the "History of American Missions," and was probably under the eye of the writer in the Christian Review. But he seems to have found but little in "the occasion," except a "testimony to the loftiness of the aims, and the purity of the motives" of "Mr. Judson and his associates." "We enter," he says, "the Tabernacle Church in Salem; a crowded audience is waiting, in silence, the solemn ceremonial. But why pause to describe the scene? It is already familiar to us. How often, during the lapse of thirty-six years, has the Christian mind recurred to it! We love to contemplate such exhibitions of moral greatness. Five young men, with bright tal-

ents and high attainments, closing their eyes to the flattering prospects of worldly glory," &c., &c.

Then follows nearly a page of elaborate, glorifying panegyric, without, as appears to me, the slightest allusion to the *real spirit of the occasion!* Suppose now, that instead of his own "contemplations" the writer *had* "paused to describe the scene," or had given the whole of the description which Dr. Worcester had furnished to his hand. It was not too "familiar" to any "Christian mind."—And suppose, that immediately after that description, he had written the paragraph commencing with his notice of Mr. and Mrs. Judson's arrival at Rangoon, "seventeen months" after that ordination. Could he have said, without a question of the truth of what he says:

"Behold Judson and Newell, on the morning of their departure, silently wending their lonely way to the vessel which is to bear them to heathen shores. What more disheartening to their generous natures than to be thus deserted at the very commencement of their work!

* * * * * Their undertaking is thought too visionary, — too Utopian for the countenance and support of wise men; few will risk reputation by encouraging the enthusiasts, &c., &c."

And had anything occurred between Feb. 6th, and the 18th, which could have changed the solemn and thrilling interest of the thousands, among them many clergymen, who, at the shortest notice, hastened to be present? Nothing whatever. On the contrary every day had multiplied, as by miracle, the contributions in aid of the mission, with every other substantial proof of a cordial and noble support.

"The Lord made it to be remembered," said Dr. Worcester, "that *the silver and the gold are his.* The hearts of the people were wonderfully opened; money flowed in from all quarters; and by the time that the Caravan sailed, the Committee were able to meet all the expenses of fitting out the missionaries, and to advance to each of them a whole year's salary. In addition to this, collections were made at Philadelphia during the same interval of delay, and delivered to the brethren who sailed from that port, to such an amount as to make the whole which was paid to the missionaries in advance, equal to their stipulated salary for a year and a quarter nearly. * * * * * Within about three weeks, reckoning from the commencement of the special arrangements, more than six thousand dollars were collected for the mission. Several societies, and many individuals, showed a liberality which entitles them to the very grateful acknowledgements of this Board, and of all the friends of the Redeemer's cause; and which, it

is devoutly to be hoped, will be a precious memorial of them, in his kingdom forever, &c."

"Since their departure, no intelligence has been received from the missionaries. As they were commended to the grace of God with many prayers and tears, they will not cease to be commended: and to Him, under whose signal auspices they went out, and whose own glory is the ultimate object of all sincere attempts to spread the gospel and to save the heathen, the whole disposal of the mission may be safely referred. And it becomes all who feel an interest in it, to hold themselves prepared devoutly to bless his name, whether he crown it with success answerable to their hopes, or in his inscrutable wisdom disappoint their expectations, and make it a subject of severe trial to their faith."

Such, Mr. Editor, is my view of "the missionary spirit of 1812," as witnessed in the scenes of the departure of Messrs. Newell and Judson, at Salem, and of Messrs. Hall, Nott, and Rice, at Philadelphia. In the latter place, the brethren were treated with the same kindness as those in Salem. And if we have any *better* spirit of missions in these days, it has not yet been my privilege to see the evidence.

What I have now written is but a small part of the facts and documents which are at my disposal. I had purposed to make some extracts from the Sermon of Dr. Woods, the Charge, by Dr. Spring, and the Right Hand of Fellowship, by Dr. Worcester, at the ordination of the two missionary companies. Other testimony, also, I had thought to introduce. But if what I have now said is not sufficient for my immediate purpose, I should despair of success from any further details.

I cannot, however, refrain from citing a paragraph from an unpublished letter which the Secretary addressed to the missionaries, before the Board had received any intelligence from them. The letter bears date, Salem, Nov. 19th, 1812.

"Desirous as we are, to have information of your prospects, of the posture of things in India, and the most promising fields of missionary labors, we are particularly solicitous, that in your forwardness and haste to communicate, you should not, however, for want of due inquiry, be brief in your statement of facts, or represent prospects more or less favorable than solid facts and sound reflection will warrant. You will readily perceive how vastly important it is, that the communications which we receive from you should be such as may be relied upon with the utmost confidence. Think not, dear brethren, that we entertain the least doubt of your disposition to be faithful to the truth, or any suspicion of the genuine soundness of your intentions. We are aware, however, that, in a situation where everything is new, and in circumstances calculated most strongly to impress the imagination,

and to excite the passions, the best and wisest are liable to misjudge; to view things in a deceptive light; to impart impressions of a deceptive tendency. You will have your scenes of joy and of sorrow, your elevations and depressions of spirits; all things around you will present themselves to your minds with changeable colors and varying aspects; and we trust you will appreciate our solicitude, that, whenever you write to us, or to your friends here, you should deliberately weigh every fact which you state, and consider the probable effect of every representation which you make."

Such were Dr. Worcester's views of the importance of the strictest accuracy in all statements or suggestions. It is doubtful if any man ever lived, whose personal habits in this respect were more rigidly considerate and conscientious. Happy would it be, if the principles which dictated those wise counsels to the young and inexperienced missionaries, were universally adopted and exemplified. And of all persons in the world, missionaries and their friends can never be too "deliberate in weighing every fact which they state," or "considering the probable effect of every representation which they make."

Very respectfully, yours,
S. M. WORCESTER.

ARTICLE III.

NOTES OF A TOUR OF ELEVEN DAYS, FROM CAIRO THROUGH THE LAND OF GOSHEN TO SUEZ.

Tuesday, Feb. 29th, 1847. My long anticipated excursion to Goshen is at length begun. Before leaving America it had been a fixed project; as it was a cherished one of Dr. Robinson and of others. Some days ago I had expected to have made arrangements with an American gentleman for the tour; but the sickness of the pasha, Mohammed Ali, and the rumors of his death, have led him to determine to abandon the excursion. Another effort to form an arrangement with two English gentlemen failed. So I have hired four camels, and with my faithful Ibrahim am off alone.

About 10 minutes of 1 o'clock, our straggling band met at the city gate. Mounted high on my mattress, with my saddle-bags underneath, and a nice young dromedary underneath all, the novelty and agreeableness of the scene made for a time everything else forgotten. At 3h. 45m. passed the obelisk of Heliopolis, about 15m. W. of us.* At 4h. 25m. the village Soos was a few minutes West. At 4h. 35m. at the village Merj, S. W. of the Birket el-Hajee. Here we encamped, the Sheikh being quite sick. This is the point where the pilgrims (Hajee) for Mecca fill their waterskins, and then turn east on their desert course. Villages near; 10m. N. of W. el-Hussoos', and 15m. N. W. Menāy'eh; about the Lake, S. E. & E., el-Bashā, es-Shoor'keh, Aboorseer', and Gamoos', and N. E. el-Âbug.

Wednesday, March 1st. My first night in a tent was one of sweet sleep; and at daylight the Arabs were stirring. Asking for ruins ('ancient hewn stones') an intelligent villager told me of el-Öber† before us. Off at 7h. 15m. along the edge of the desert. A circle of green around the lake juts out from the Delta encircling the Lake. We passed through groves of *sant* or thorny acacia, probably the *shittim* of Scripture, *leb'ah* or thornless acacia, and *gimmays'*, the sycamore, a tree having the mulberry leaf and a small fig, which never matures, as its fruit. A species of large gray hawk or buzzard was common, which Ibrahim called Hüddei' Örab'. After several inquiries at 7h. 40min. a fellah pointed out el-Öber 5min. W. of our road. While the loaded camels went on, I stopped to examine the spot. Here were the remains of an enclosure, perhaps one third of a mile square, once surrounded by a brick wall, within which a temple probably once stood. On a large hewn block of sandstone were numerous hieroglyphics, and the fragment of a cartouche, apparently of Remeses the Great, and on another block a fragment of a cartouche of some other king, perhaps the ancient Papa. A block of fine black granite four or five feet long, lay near. To the N.E., over an area of nearly a square mile, was a *gezeerah* (or island) of sand in the midst of the rich surrounding Nile soil, indi-

* The indications of distance are hours by the camel, reckoned by Dr. R. 2½ miles per hour.

† The proper names will be written as far as possible with the *English* orthography; otherwise with the *German*, so far as the writer has capacity.

cating that the ruins of a destroyed city buried here, had made this spot too high for the Nile's inundation to reach and deposit soil upon it. The bricks of the wall resembled those seen at Heliopolis and Memphis, the texture of the intermixed straw charred by heat being perfectly distinct. I wondered that, lying so near as it does to the road to Belbeis, no traveller seems to have mentioned this spot.

Off at 8h. 25m. along the edge of the Desert. At 8h. 35m. the village Ser'ceyâ'oos' was 5m. W. Entered el-Khankeh at 9h. 6m.; and while the sick Sheikh rested, and the men bought meal for their journey, Ibrahim and I rambled about the village. The principal wall is very old, and built of large hewn blocks of sandstone, some of them engraved with hieroglyphics, evidently the remains of a far more ancient structure. In the large mounds at the S. of the village, fragments, columns, and square blocks of granite, sandstone, and limestone may be seen. In the village many door steps are noble blocks of sienitic granite; on one of which, at the entrance of a mule-mill, I read the cartouche of Remeses. One door step I noticed of beautifully-carved alabaster. About the mill lay several circular blocks of granite, evidently sections cut off from a massive column to form mill-stones. These mounds and fragments of a once gorgeous palace-temple show that el-Khankeh was once the site of an important town of the Pharaohs. Since that day it has been a place of Saracenic grandeur, as the remains of arched towers and gate-ways show; and more recently this was the seat of Mohammed Ali's grand attempt to form a military school after the European model; the ruins of the barracks yet being seen at the S. E. of the present village. While we stopped, the famed Tooay'leb rode up and hampered his dromedary close by. He is short and small, with a long white beard, wore a rusty turban, belt and mantle, and was barefoot; quite removed from the idea of Arab stateliness which I had anticipated he might possess. Here was seen too the leathern girdle of the desert, and the sheepskin mantle, indicating that we were in a town much frequented by the wanderers of the desert. These people are the *sailors* of the ocean of sand. I was told that their camels are worth about \$25 each; and the \$20 paid by the traveller from Cairo to Gaza is about their entire value.

Off at 12h. 55m.; at 1h. 25m. Kofr Hamzeh (a Kofr is

a small village), was one half hour at the west; and at 2 h. 10 m. we entered *Aboo Zabel*. A military hospital stands south of the village, which is one of considerable size; but I saw no indications of its having been the site of an ancient town. Passing the village at 2h. 50m. we bent N. W. through the fields towards *Tell el-Yehood*. Our course from Cairo had been uniformly two or three points E. of N., on or near the line of the Desert and the rich Nile soil. At 3 h. 35m. the foot of the Tell was reached. Near the place of our chosen encampment I observed several hundred Arabs, of both sexes and various ages, engaged in digging a canal to carry the Nile water back into the country; a portion of them breaking up the soil with hoes, while others filled each his or her palm-leaf basket, (holding about three pecks,) and bore it on the shoulders to be thrown along the embankment raised on both sides. Near the path along which the carriers passed, a cruel overseer stood, and with a green cowhide gave a severe cut across the bare legs of each of the hurrying, shrinking troop as they passed. During two months in Upper Egypt I had nowhere seen such cruelty; and I thought of the *ancient* cruel task-masters in the same land of Goshen.

While the camels were unloaded, and the tent pitched, and dinner prepared, I mounted the Tell. It is a singular black mound, rising perhaps to forty feet above the level of the country about, covering an area of perhaps three fourths of a mile square, — the site of an old town, whose external walls and houses were built of sun-baked brick of Nile mud. From the southeast corner of the Tell, with a fine English pocket compass with sights, the following bearings were taken; the new mosque of Cairo, S. 21 1-2 deg. W.; the mosque of El-Khankeh, S. 8 1-2 deg. E.; the village Shôbah, about three fourths hour distant N., 28 deg. E.; the village Shebeen, about one hour distant W., 50 deg. S. All round the Tell, the people of the village had been making extensive excavations, bearing off the easily crumbled brick dust to increase the depth of soil along the edge of the desert; and thus the naked walls of houses, with their various rooms, doorways, &c., left standing, could easily be traced. Everywhere small fragments of richly carved black granite were seen. At the northeast corner the base of a large octagonal tower of sandstone, with a massive circular covered stairway run-

ning down by its side, had been recently uncovered. At the northwest corner piles of large blocks of limestone, covered with hieroglyphics, were seen. I had fallen in with a company of villagers, who had been leading me about through the dark excavations, pointing out ancient stones, when, as I was examining this last pile, I heard them whispering, "Bedawee, Bedawee;" and looking up on a point above me, there stood one of my Arabs, (*Bedawee* is singular, *Arab* plural, though usage has made *Arabs* even more proper than *cherubims*;) sword in hand, but shaking with fright. The Desert Arabs have a mortal fear of the villagers; and, alarmed at my long absence, this poor fellow had come to look for me; and, amused at his eager haste, I willingly went with him. The villagers followed with *antiques* for sale; having among others the pigmy images which were peculiar to this section of Egypt, some of them measuring not more than half an inch in length. We are encamped some distance from any village; and my poor Arabs, trembling with fear, are crouching round their little watch-fire on the ground, with their well-loaded guns and pistols at their sides.

Thursday, March 2d.—A sound night's sleep; twice interrupted however by the discharge of pistols by my men. This morning they boasted of their valor, telling me that twice in the night they saw robbers creeping up on their hands and knees, and that they had shot them. I could see no trace of blood, however, and imagine the robbers were in part at least shadows; I learned from my servant that they had told the villagers who had passed in the evening, that the *hawageh* was a terribly brave and fierce fellow, and armed with plenty of guns and pistols; the first part of the statement probably as big a lie as was the second. I told Ibrahim to give them some tobacco; and the simple-hearted, good-natured fellows seemed proud enough of this implied reward of fidelity. Off at 7h.45m.; going back 5 mins. then proceeding about N. 1pt. E., I observed scattered blocks of granite, evidently from the Tell, which added to the proof of its Pharaonic origin. At 8h. 30m. struck the regular canal track from Abou Zabel and pursued it N. E., reached at 9h. 35m. Menay'eh, an Arab village with large palm groves around. The Arabs called the direct distance to Abou Zabel 2 hours by camel. The Governor of the Shurkee'yeh District here passed us in the gorgeous Turkish costume, and mounted

on a magnificent horse. His salutation was polite and graceful, and he asked several questions of Ibrahim as to the route I intended to pursue, seeming interested at the somewhat novel excursion. From Cairo I had observed on the sandy hills, East, a line of small stone towers with wind-mill-like arms, the pasha's Telegraph from Cairo to El-Areesh; Mohammed Ali having united all the distant corners of his dominions by these now-considered clumsy story-tellers, still on the edge of the Desert our track lay; at 10h. 5m. the village Ree'yeh being 15 mins. W.; at 10h. 30m. es-Sahâ'feh 1-2h. W., and 10h. 45m. Towâmee on our path. At Menay'eh another Tell el-Yehood (Mound of the Jews) had been pointed out at the N. W., bearing the more definite name Tell el-Gerâd, Mound of the *Locust*; and at 12h. 5m. the loaded camels were left to go on, and our two dromedaries turned W. over a small canal bridge, proceeding N. fifteen mins. then W. 1 pt. N. At 12h. 35m. passed the small village en-Shâze. Passing through fields of cotton, hemp, &c., along the bank of a fine canal at 1h. 5m. we reached the Tell. It is a mound enclosing an area of about 360 feet square, the debris of an ancient brick wall now nearly covered with soil and greensward, open in the centre, and with an opening on each side as if for a gateway. Here was evidently the enclosure of an ancient temple; and though the villagers could tell me of no hewn stones about their village, I had so often been told the same story that I felt confident that if there were time for examination they might be found. Here the village en-Shaze bore E. 16 deg. S., Remleh about 3-4h. distant N. 7 deg. E., Ma'âleh 1-2h. distant N. W., and Zōway'mee S. 12 deg. W. Off at 1h. 25m., and returning observed a barren place S. W. of en-Shaze apparently the site of ancient structures. Observed too the exceeding richness of the land, abundantly "watered with the foot"; with immense rich fields of clover, around which hundreds of camels, horses, mules and donkeys, and of cows, buffaloes sheep and goats were tethered. Reached the bridge and the road we had left at 2h. 15m. An Egyptian officer passed on horseback, a servant running before, with his loose dress bound tight with a leathern girdle about his loins and carrying his slippers in his hand; as Elijah ran before Ahab. Our course was about N. E., and at 3h. 30 reached the small village Krayee'teh. Several of the immense carrion bird called

Nisr, so large that I at first thought them ostriches, were stalking along the desert at our right. Several Arab tombs very old and much broken, and immense mounds of broken pottery were passed. At 4h. 25m. the village Zeree'bee was on our left; and at 4h. 50m. we rode into Belbeis (Belbay'is). The camels had arrived some time before; and owing to the sickness of the sheikh had gone into the khan in the centre of the town. These consist of a large yard with the apartments and stables ranged on two sides, and a high wall on the other two sides, the entrance being a large double gate of wood, in one of which gates is a little window-shutter of a door, a hole to crawl through after dark. My tent was pitched in the yard. Belbeis is without doubt an ancient town of the Pharaohs, as the large mounds around the village on the East, South and West, as well as the numerous fragments of sculptured granite and marble columns seen in the streets and at the door-ways plainly indicate; and this is not less than the *fifth* ancient frontier town we have passed, since leaving Cairo. I had no doubt that the line was continued still North along the edge of the Desert; but now I am to penetrate the Delta. The poor sheikh is quite down to night and he asked for *dower* (medicine). Confident from his symptoms that a dose of calomel would do him no harm, my little medicine box was brought out and the dangerous drug carefully weighed out. The wife of the khan-keeper saw the proceeding, and directly began to clamor, "*dower, hawageh, dower!*" I inquired what she wanted medicine for; and learning that it was for a sick child, was forced to prescribe for him; not daring to venture anything stronger than rhubarb. But this gained, the old woman wanted *more to keep*, and give other sick friends. But this was carrying the joke too far; and not caring to risk being a killer at wholesale, I persisted that I had no more to spare. It is interesting to see the confidence with which these people regard the superior knowledge and wisdom of the foreign traveller, and how eagerly they will swallow the most nauseous and powerful medicines from his hand.

Friday, March 3d.—We were late in starting on account of the sheikh's sickness. Off at 8h. 50m. Tell Basta, distinctly seen perhaps 18 miles N. or 2 points W., was the object of our day's journey; but hearing of another Tell el-Yehood, bearing the special name Tell el-Habeeb', (of the

Beloved) lying a little off our road, and perhaps three miles from Belbeis, I determined to go thither. The sheikh demurred, but throwing myself into an aspect of majesty, I told him he had told me before starting that he knew all the Tells and would take me to them; and that I had found he knew nothing about the country, and that I should now be the leader; and if I heard a word of opposition from him I would take him before the governor of Suez on arriving there. Suiting the action to the word, I turned my dromedary's head towards the Tell, and he followed. But such a ride as it was; a real tragedy! but coming after the medicine, it cured the sheikh entirely. Taking a guide we proceeded in a zig-zag course along the paths through the fields. In the immense clover patches were shepherds' tents pitched, the country becoming more Goshen-like. Presently a little canal with half a foot of water in its bed was to be crossed; and the Arabs were afraid to venture across with the loaded camels, for the spongy foot of the camel is adapted only to a dry hard road or to deep sand, and it slips like an India rubber shoe where there is moisture. So it was necessary to entirely unload them, then to carry everything over by hand and to reload again. And this, in the course of the three or four miles to the Tell, was two or three times done; and finally, rashly attempting to lead the heaviest loaded camel across a wet place, down slipped the crazy limbed beast, and down dashing into the mud and water went water barrel, canteen of crockery and eatables, and away went the chicken-coop flying. It was sad to look upon the wreck; but putting on all the stoicism possible I left the men to gather up and repack the fallen treasure, and taking an Arab guide went on to the Tell. It rises perhaps twenty-five feet above the surrounding country, and it is a large ridge, the ruins of an ancient wall of sun-baked brick, precisely like that at Tell el-Gerâd and other places, and embracing an enclosure perhaps one thousand feet from N. to S. and twelve hundred feet from E. to W. Here as before the villagers looked on with curiosity to see a strangely dressed white man pacing along the old mound, and with a wonderful brass instrument looking off at the distant villages. One old man was particularly talkative. I dug into the mound; and knocking to pieces some of the bricks, I found the appearance of charred straw as elsewhere. From the Tell the village Shō'bah bore

W. 2 deg. N., Belbeis S. 40 deg. E., and Tell Basta N. 2 deg. E. The edge of the Desert was distinctly visible about 1h. E. All the villagers agreed in saying they knew of no hewn stone about; but walking on W. about 5m. to a wheel for raising water, turned by a cow, I lighted on some large blocks of hewn and sculptured granite, evidently from a once massive and magnificent edifice. Taking a refreshing lunch, we joined the camels at 1 o'clock. Our path was now the *gisr* or dykes along the canals; proceeding W. till 1h. 20m., then N. Observed frequently a mode of raising water which in boyhood I had seen pictured in the Sabbath School books—two men standing facing each other some twelve feet apart, and having between them a palmleaf basket held by long ropes, which they dip rapidly and skilfully in the water and throw it in a canal raised a little above; this method being adapted only to raise the water three or four feet. It is called the *nâ'talee*; the pole and bucket being named the *shâdoof*. We passed large cotton fields, in which were women and girls and boys, gathering the cotton and singing at their toil. At 1h. 45m. Sundunhoor' fifteen mins. W. At 2 o'clock the edge of the Desert apparently 2h. distant. At 2h. 10 Geb'elee 3-4h. W. At 2h. 15m. bent N. W. A man at the *nâ'talee* as I passed called out loudly and piteously, asking that I would take him as my servant. At 3h. 20m. bent N. 2 points W., the canal being here lined with large sant trees. At 3h. 50 bent N.; and here the large village Taroot on the river, long seen, was 1-2h. W. 2 points N. At 5h. Tell Basta was 1-2h. E. At 5h. 10m. bent N. E. to a little village, Kofr Mohammed Aboo Seen, where we arrived at 5h. 20m. and encamped. The people of the village clustered around in great curiosity; and the hospitable sheikh invited me to come and dine with him, and to pass the night with him. [A detailed account of that evening's rich converse and entertainment would too greatly prolong this article.]

Saturday, March 4th. — Fearing to be detained too long by the good old Sheikh's pressing hospitality, I rose early, and taking a man of the village, went on to the Tell, leaving Ibrahim to carry a present to the Sheikh and distribute a few piastres to his people. I was led first to a large column of red granite, somewhat shattered, but still twenty-five feet long, and nearly three feet in diameter. This column was

given formerly to the English government by Mohammed Ali; and a party of engineers, after transporting it about half a mile, or one half the distance to the river, abandoned the attempt. The column was beautifully polished, with a spread lotus capital, the lower part covered with hieroglyphics, and bearing the name of Remeses the Great and Ozorkou, whom Wilkinson regards as the Zerah mentioned in 2 Chron. xiv. 9. Arrived at the Tell, an hour or more was spent in the survey. It is an immense black mound, rising forty or fifty feet above the plain, and covering perhaps a square mile. The larger portion is covered with the remains of houses of sun-burnt brick, precisely similar to those at the first Tell el-Yehood. I observed the singular apertures in the wall noticed by other travellers. They are orifices, perhaps eighteen inches high, fifteen inches broad at bottom and eight inches at top, and running back into the wall three or four feet. They are seen often, sometimes three or four of them being side by side. Wilkinson has suggested that they might be niches for mummy cases; but this seems unnatural, that *mummies* should be preserved in the *house*; and besides, the orifices are large enough only for the mummies of young children. It seemed more natural to regard them cool cupboards, serving for the pantry. On the southern side is the immense area, probably five or six hundred feet square, in which are seen the remnants of the once proud temple of Pasht, from which the ancient name of the city and the modern name of the Tell is derived. These consist of scattered blocks of granite and fragments of columns, bearing hieroglyphics, among which the name of that great builder, Remeses the Great, is often seen. An avenue at the south leads to the grand area of the temple of Mercury, of which no remains are now seen; the stones of that once proud structure having all been borne off or buried in the rubbish. As an evidence of the manner in which these have disappeared, several fragments of granite lay there partially rounded into Arab millstones. Troops of donkeys and camels, men and women, were bearing off the pulverized black mould of which the bricks were made, as at Tell el-Yehood. This seems to be a recent mode of making productive these remains of the past; for Wilkinson had congratulated himself, that, while the utilitarian Pasha was warring against the antiquarian by breaking up the limestone tombs for mortar, and working the sand-

stone and granite of the old temples into modern structures, he had found as yet no use for the ancient brick structures. But with too confident enthusiasm this zealous student of Egyptian archæology expressed the hope that the useless bricks might stand to tell many a coming generation the story of the past. They that wish to see and to note down for the student of the next age the site of these old Egyptian towns must hasten. From the Tell, Zegazeek (a large village on the river, about one half hour distant,) bore N. 9 deg. W.; the village I had left, W. 22 deg. S.; Taroot, two hours distant, W. 38 deg. S.; As'bugee, three-fourths hour distant, S. 14 deg. E.; and Shōbah Bās'ta, three-fourths hour distant, E. 13 deg. S. The camels having arrived at 9h. 5m. we set off into an unknown track; no one, as I know, having pursued the eastern route before us since the French savans, under Napoleon's direction, threaded this country, and that before the reading of hieroglyphics had become a science. Proceeding in a winding course through the fields about N. E., at 9h. 40m. we reached the great canal, opened some thirty years ago by Mohammed Ali, but supposed (and probably with truth) to be on the site of the famous canal of ancient times, cut first by Remeses the Great, kept open by the Ptolemies, and reöpened by the Caliph Omar, at the time of the Saracen conquest. Zegazeek is at the junction of this canal with the river. Many evident relics of Tell Basta were about, in the shape of stone troughs, &c., along the canal. Our path was the canal dyke, about E. two points S. At 10h. 15m. Shōbah was five minutes S.; and the far distant edge of the Desert was seen. At 10h. 40m. course E. two points N.; and at 10h. 45m. Beni Â'näel one half hour N. Boats were passing, drawn by hand or moving with sails, and fishermen were using the drag-net. Fields of cotton were frequently passed. I was amused to see a man wading the canal with a woman on his shoulders, the water coming up to his arm-pits. An intelligent old man going some distance on our route, told me that this canal had been open about thirty years, and that *there never had been any other than this*; a remark of some importance, perhaps, as indicating the opinion of the people of the country in reference to the ancient canal. The old man told me that the locusts come in the second month; that they were very numerous five years ago; that the wind from Palestine (es-Shams, and

he pointed a little N. of E.) brought them. The women in this region, I observed, have their hair profusely decorated with the small coin of the country. I had inquired repeatedly for other Tells, and had been several times told that there was a *Tell Soft* ahead; and our old companion confirmed the report, but said there were no hewn stone there. The old man met near the Tell an old acquaintance, whom he evidently wished to pass unnoticed, to avoid the interruption of the long salutation; but he was caught, and while he was detained we left him far behind; and I thought of Christ's direction to the seventy. At 12h. 15m. the Tell was five minutes at the left; and we bent from the canal towards it, leaving the loaded camels to go on. Arriving, on a little mound with some Arab tombs, before me lay suddenly exposed the extensive ruins of what was evidently once a large and beautiful temple. I had told Ibrahim that I felt sure we should find ruins, though every man to whom we had spoken had declared there were none; probably not comprehending the idea that it was these scattered stones that we looked for. The experience of the last few days had seemed to infuse into him, though averse to the journey at first, a real spirit of antiquity hunting; and we were not long in dismounting and hastening to the spot. The whole line of the north and west walls was distinct, many of the stones lying in their places; the north wall being sixty-five paces (one hundred and ninety-five feet) in length, and the west wall thirty-nine paces. The stone was of a dark porphyritic or fine-grained granite structure, different from any I have seen in Egypt; the blocks very large, and the edges being bevelled, (or trimmed, an inch or more of the edge being taken off). The rear of the temple was evidently west, and within the exterior lay the relics of a small sanctuary built of beautiful black marble; four large blocks indicating its structure and character. The faces of these blocks are covered with most exquisitely carved hieroglyphics. A border line of hieroglyphics of far inferior execution has two or three cartouches. The first seen is the leading signature of Osistasen I., the supposed Pharaoh of Joseph's day; and I was just beginning to give way to an undue (but very agreeable) exultation, when, glancing at another block, how was all this bright antiquarian fancy dashed to behold the accompanying cartouche of Nectanebo! At the east (the front, evidently,) were the foundations of a

brick wall, which enclosed a court about fifty-five paces deep; and one hundred paces still farther in front are two beautiful statues of black granite. One is broken off at the navel, and the lower part stands rising twelve or fifteen inches above the sand. Of the other, a fragment of the middle of the body, about two feet long, from whose dimensions I judged the height of the statues must originally have been about eight or ten feet. These statues were most beautifully carved, stood about twenty-two paces from each other, having evidently been placed originally on either side of the entrance to the temple. Proceeding now to the village, about one-fourth of a mile east, fragments of red granite blocks were seen scattered about; some ten or twelve small columns of white marble, the ruins of an old mosque, were passed; and, what was most interesting, a fine sarcophagus of granite, about six feet long and three and one half wide and high, one of the most perfect I have seen in all Egypt, was found standing in the midst of the village. It was market day, and a large concourse of people were gathered; and I seemed to be quite a lion. A fine intelligent middle-aged man told me that about twenty years ago a *Frangee* (the general name for European) came there and took notes of all the stones, but that no *Frangee* had ever passed there since. They call the Tell, *Zakhmāree*; and the village, *Sāft*. Tell Basta was in full view from the site of the old temple; but I forgot to take the bearing.

Off at 1h. 35m. along the canal; and observed to my surprise the sandy Desert on the *North* as well as the *South*, apparently about 1h. distant on either hand; and was convinced that this portion of the Delta was a projection into the Desert east. After about three fourths of an hour we overtook the loaded camels, which had gone on with the sheikh, and which had stopped to eat by the wayside. Proceeding on, Ibrahim soon called to one of the Arabs to pick him some beans, large fields of which were growing by the canal. These serve when dry as food for the camels; but the people of Egypt are very fond of them when green. Presently after, I saw a fierce looking negro, in rich Turkish costume, and his belt bristling with pistols, and a large club in his hand, rush past. In a few moments I heard a man crying for help; and looking back this negro had seized on my poor Bedawee, picking the beans, and was beating him un-

454 *Notes of a Tour through the Land of Goshen.* [March,

mercifully with his club. Ibrahim shouted to him to stop; and the man not regarding him he slipped down from his dromedary and ran to interfere. Soon I saw him struggling with the negro for the club; and the fellow seemed about to take to his pistols. In an instant, without thought, I jumped from my dromedary, ran to Ibrahim, and drawing one of his pistols, made for the negro. By this time several Arabs from the fields had come up; and they and my own men threw themselves in my way and clung to me entreating me not to shoot the negro. It really had not till that moment occurred to me that I had any such intention; and seeing that my approach had put a stop to the contest, I turned towards the camels. I heard the negro slapping on his pistols and seeming to be uttering defiance behind my back; but as I turned he stopped; and I knew it was best to let him alone. In about five minutes we came opposite the village *Zowee'yah*, on the North side of the canal. I now learned that the beans belonged to the village, and that this negro, a slave, as often in this country, had been promoted to be overseer. Never, before, had I in any instance in Egypt seen any objection to plucking beans or anything else which the men wished to eat. An officer of the Pasha's had come down to the canal, and calling to the negro, who had followed us, berated him soundly; calling him *swine*, and asking him if he did not know how the pasha respected the Frangees that were travelling through his country; and telling him he ought to have gone himself and picked for my men as many beans as they wanted. The incident satisfied me that the traveller has nothing to fear in this country if he respects the rights of the people; and that it is *wise* not to *use* fire-arms. The usual productions here seemed to be wheat, barley, (among which, for the first time in Egypt, I saw a few oats mixed) cotton, and beans. At 3h. 15m. we came to a bridge over the canal, evidently for the convenience of those who came down from the N. W. on the other side of the canal. Here the Desert on the North came down quite to the canal; and there was an evident current in the canal running to the East. The desert on the South was about 1-2 hour distant. Here also the canal bent gradually E. 1 point N. At 3h. 40m. the Desert was about 20 mins. distant. Mirage (*Seraâb*, the Arabs call it) was constantly on the right and left—most perfectly deceptive. At 4h. 20m. we left the dyke of the

canal, and, bending S. E. through the fields, at 4h. 30m. we were at the small village, Abbaseh. Just West of the village lay an oblong square of sand and gravel, precisely similar to the site of old towns before seen. I inquired for ruins, but could hear of none. Leaving the village, it was apparent that we had come to the natural edge of the Delta, and that we were now entering a Wady—or bed of the Desert, depressed slightly below the general surface of the Desert, and the land was made by the canal. The canal was 15 mins. on our left; a boat was sailing on it, and the water in the side canals was higher than the level of the land about. Our course was E. 1 point N. towards Ras el-Wady; and after passing two or three small villages, at 6h. 15m. we reached and encamped at a khan in the village. Our host was an intelligent man; and of him and many in the village (as of others during the day) I inquired for *Tell el-Kebeerah* (Kebir of Dr. R.'s map), but invariably was told, "Ras el-Wady oo Tell-el-Kebeerah wahed—*Dee* Tell el-Kebeerah;"—Ras el-Wady and Tell el-Kebeerah are the same;—*this* is Tell el-Kebeerah.

Sunday, March 5th. Rev. Mr. Lieder and lady at Cairo, had advised me not to stop on the Sabbath in the Desert. I had, however, determined to do it, having agreed to pay the Sheikh five piastres (25 cents) per day for each camel every day we stopped. About 10 1-2 o'clock, however, it had become so hot in my tent it was like an oven; and I was forced out. I turned to walk towards Abbaseh; and my servant desiring a walk followed. So delightful was the change, and so refreshing the quiet ramble, that we sauntered as far as Abbaseh, about three and a half miles. I inquired again for ruins, but was told there were none; but presently, seeing a fragment of a white marble column at the door of a tomb, and asking for more of these, I was led to several, all evidently of Saracen origin; and to some granite fragments evidently of the days of the Pharaohs. Going to the *gayzeerah*, an old man told me there used to be a great city there; and when I asked how long ago, he said, "O, it was perhaps 4000 years ago." It is about three quarters of a mile long and half as wide, rising some five feet above the rich soil around it. In the centre are appearances of ancient brick walls; and on the side next the village are several Arab tombs. I had noticed everywhere in the

Delta the people seem to seek to save land by placing their tombs on these old sites or on the edge of the Desert. About 45m. S. W. on the edge of the Desert, appeared another something like it, which a man whom I asked called *Tell Aboo Slyasma*, saying that the village close by it was called *El-Ayd*. When I asked if there were ancient ruins there, he said he had never been there, but his father had told him of a "large written stone" there. Rambling quietly back, facts which I had long been revolving (to which further allusion will soon be made) convinced me that this could be none other than the site of ancient Raamses; and in a reverie too exquisite to be described, all the grand scene of the mustering of the hosts of Israel here, and their sadly yet joyfully solemn setting forth on their long eventful journey—all the grand thrilling scene came floating before me, pictured by what I could not but believe an enlightened and chastened imagination. In perusing again the familiar narrative, now so near it seemed to be of yesterday, the Sabbath eve passed sweetly away.

Monday, March 6th. Ras el-Wady is a large village, the usual encamping place for the night, next after leaving Belbeis, of caravans from Cairo going to Gaza and Syria, and also the point through which all the extensive traffic between the rich Shurgee yeh district (the portion of Delta through which I had passed) and Suez the entrepot of the India trade. In all my rambles through and around the village, I could find no ruins explaining the additional name Tell el-Kebeerah. After passing about 15m. in reaching and crossing the canal, and three quarters of an hour in filling the barrel and skins with the last Nile water ere entering the desert, we proceeded on E. at 8h. 35m. A narrow strip of green, sometimes a mile wide, ran on as far as the eye could reach; a small canal (or mere ditch) having been cut from the large canal (which terminates at Ras el-Wady) some few miles farther east, along whose banks men were drawing water and watering the land evidently made by this process. Soon I observed on either side of this ditch a ridge of gravel rising three or four or more feet above the green earth, running along parallel to each other, and immediately the idea was suggested, this is the bed of the ancient canal of Remeses. Alighting, I paced between the ridges and found the width between one hundred and fifty and one

hundred and sixty feet. Herodotus says the canal was one hundred cubits (one hundred and fifty feet) in breadth. About two miles E. of Ras el-Wady, a small village was pointed out, called *Tell es-Sureer* the *small Tell*; and the idea was suggested, *Tell el-Kebeerah* (Ras el-Wady) must have been the mound of an Arab town erected when the canal was reopened by the Caliph Omar. Inquiry was made a score of times for Wady Tâmilêt of the French savans, marked on the map of Dr. Robinson; but every body called the Wady *Sheiâbe*—the hoary; an instance of the change of name probably mentioned by Dr. Robinson in reference to Kirjath Jearim* and other places in Palestine. We were told of Tell el-Samoot, and of Tell el-Tarbee before us. At 9h. 15m. our course became E. 2 points S. An old man told me that Wady Sheiabe extended to a village called Got'yeh, on the El Arish route, and to a village called Melahh'yeh, on the Suez route; and that once there were three hundred and sixty villages in it. The green Wady grew narrower as we advanced. At 11h. 30m. reached Tell el-Samoot, the ruins of an Arab village, the foundations and sometimes the walls of the houses of crude (or sun-baked) brick being quite entire. An old man drawing water near told me that a long while before he could remember there was an *Arabic* village here. The idea seemed well-founded that this (as well as Ras el-Wady) is the site of one of the *Arabic* villages built when the canal was opened by the Caliph Omar; and I expected to find more such ruins along the canal. After a 5 mins. stop proceeded E. 2 points N. The morning had been very hot, and now a violent breeze rushed up the valley from the West. Our path was all the time the dyke of the canal; the natives calling it *gizr*—the same name applied to the banks of the canals in the Delta. Lost 15m. in arranging the load of a camel. At 12h. 35m. turned E. 2 points S. At 12h. 55m. crossed to the south of the canal near an encampment of Arabs living in booths made of doo'rah stalks and bushes; and here engaged the aged Sheikh to go with us to Tell el-Tar'bee. The mere ditch, which extends up to this point, dug in the bed of the old canal, serves to keep a narrow

* As a singular illustration of Dr. Robinson's suggestion, that same Kirjath Jearim has since changed its name to Kiryet Abou-Gôsh, the name Kiryet el-'Oe'na being only known among the aged of the village.

strip along its border fruitful. We recrossed, having lost 20m., and proceeded at 1h. 10m. E. 2 points S. along the canal. The Sheikh was a noble patriarch, with flowing white beard, accompanied by one or two armed men who seemed a little suspicious of our party, and a boy who carried his shoes and staff; and I thought the old man the finest ideal of Abraham I had ever conceived; and the boy reminded me (as many other instances had done) of Matthew's statement of John's words in reference to Christ—"Whose shoes I am unworthy to bear," quite a different thing from the *unloosing* spoken of elsewhere. Bending E. 2 points N. from the canal at 1h. 30m., at 2h. 10m. we reached the Tell. The principal mound rises several feet above the desert of sand around. On the S. E. corner was a fine remnant of a brick wall four or five feet high, doubtless part of the court of an ancient temple; and extensive brick foundations of houses were in various parts of the Tell. In the centre an immense granite block some six feet square was projecting one and a half feet above the surface. I had no doubt the spade would uncover numerous and interesting ruins. I broke some of the brick and observed the straw charred, as at other places. The wind was now blowing a hurricane, and the sand flying; but the bearing of Abou Neshabe', (or en-Shabe, the same name perhaps as the valley) the only marked point visible, was obtained, W. 32° S. This is a little eminence of sand, on which I learned are some Arab ruins, which at 10h. 30m. I had noticed about three miles S. E. of us on the south side of the valley. Off at 2h. 25m. E. 1 point N. The country all around was desert covered with sand, but evidently was once covered with a rich soil, and many bushes have still root in it. All along on leaving the Tell we passed between walls (or dykes) of earth from 12 to 20 feet in height, and perhaps one-third of a mile apart, which before night I was satisfied were the ancient embankments to keep in the Nile water at the time of the inundation. At 2h. 35m. a small and shallow pool of water was on our left with bushes around it; and at 3h. 5m. we passed through the bed of a similar one from which the water had dried up, leaving chrystals of salt, extremely bitter to the taste. Crossing the gisir or embankment just alluded to, at 3h. 15m., quite a lake appeared on the left; and presently we found that we were hemmed in

by it on both sides, there being three or four branches. We crossed one of these, bending north, the branch being two or three hundred feet wide, and two or three feet deep; there being still wider branches at the South, and the principal one still at the North. The water was perfectly clear (unlike the Nile water in this) and sweet. Observed huts of doorah stalks and bushes north of the lake; and girls (as Rachel of old) with flocks of goats. Passing easterly on a strip of land a quarter of a mile wide between the branches at 3h. 35m., we were past the lake. Turning S.E. at 3h. 40m. we passed through thick brushwood three or four feet high, principally consisting of *turfah* and *gūt'tof*, the latter resembling the high blueberry bush. At 3h. 55m. we came to an open area, with several wells, and shadoofs and patches of barley and wheat extending around the lake. At 4h. 30m. having passed beyond the cultivated strip into the thick bushes again, we encamped near the ancient embankment; mounting the embankment the bushy Wady appeared to be 1h. wide.

Tuesday, March 7th.—While the camels were loaded, walked back to one of the wells, at each of which a man was drawing water. I observed there were *seven* scattered along, and thinking this might be the *Seba Beer* of the French, I inquired again for that name, but could hear nothing of it. The old Sheikh at the Tell had told me of Ras el-Massem'mee and of Ras el-Mahnei', and inquiring for them, I was told that the lake we had just passed was Birket-el-Massem'mee, and that the Ras was near it; and that Ras el-Mahnei' was six or eight hours distant, three points N. of E. The Wady here was called El-Heesh—the bushy. The water in the wells was ten or fifteen feet below the surface, the soil somewhat lighter colored (more loamy) than the Nile mud, and very deep, as these wells showed. The taste of the water was slightly brackish, but our men filled their skins. The men seemed unused to see such rovers as we, and a blooming girl, who was opening the little embankments of the beds for the water to pass in as it came from the wells, seemed quite shy, and pulled her romantically scanty dress more closely about her, yet, with truant eye, still watched our every movement. Returning to the camp, a fine dashing fellow came up, a real desert prince, with tarboosh and turban, with sword and pistols in his belt, and his gun hung carelessly over his back,

having a huge sheepskin*, with the wool out, tied by the hind legs about his neck, and sandals on his feet. I wished to take him as a guide, but when I offered for three hours as much as he could earn in as many days, he turned on his heel and strode off among the bushes like an insulted lord. We set off at 7h. 55m. E. two points S. The Sheikh had all the way from Tell Basta been talking about *el-hagggar*, the stone; and he thought we must be near it. Shortly after starting, seeing two Arabs with goats at a distance, a man was sent to try and get one of them as a guide. They were afraid to come, but said the Tell with the stone was near, and they called it *el-Mushootáh*, *the image*. At 9h. 5m. we reached the Tell; I passed round to the North, observing that the mound was very extensive. At the North and East were foundations of houses of brick, and scattered fragments of red and black granite everywhere, and some of sand and limestone. On the S.E. corner was a large area, enclosed by a brick wall, which could be distinctly traced all round. Near the Southern wall stood *the stone* which the Sheikh had been talking of. It consists of three statues, seated side by side, facing East, all cut from the same block of red granite, and a little above the natural size. The second has the conical cap with which Remeses the Great is usually represented, as at Luxor. The third and fourth cartouches of this king are six times repeated on the back of the statues.

The sheikh here told me that five years ago he had accompanied a French gentleman to Tell Basta, and then to this place, these being the Tells they visited; and that from this point they turned back to Cairo. The distance from the north brick wall to the statue was 220 paces; and the whole length of the southern wall 175 paces. The whole Tell is perhaps 3-4 of a mile square. On the North brick wall the straw was well preserved; but on the East it is charred by heat. Birket Massem'mee bore W. 21 deg. N. Off at 10h. 10m. E. 1 pt. S., and at 10h. 35m. reached the ancient canal again. Paced again the distance between the sandy dykes and found it between 50 and 55 paces. About half this breadth the bed was covered with dry and cracked Nile mud, evidently the bed of the Arab canal long since unused. The ruins of an Arab village were just here on the South side. The course of the

* For Elijah's mantle the LXX. have "*sheepskin*."

canal was now E. 2 pts. S. We frequently passed broken pottery and other marks indicating where Arab tents had been pitched; and the shiekh told me that there are occasional rains here in winter, and that for about a month after the rains the Wandering Arabs feed their flocks here. They had already gone, however, and we saw no living thing. Here the Wady appeared to be about 1 1-2 miles wide. At 11h. 5m. the canal bent E., and at 11h. 20m. E. 2pts. N. We were continually crossing and passing along by the side of the same walls of earth seen yesterday. At 11h. 25m. passed the ruins of another Arab village; and observing on the other side of the canal a mound like a Tell I dismounted and crossed to it, directing the man to keep on North of the canal. The thick bushes soon hid them from view. Observed a few fragments of limestone, and I felt anxious to proceed to the farther side to look for other ruins (if indeed any exist.) But the camels had disappeared and I was obliged to hasten toward them guided by the shouts of the men. When they were rejoined they had left the canal; and thinking it was South of us we proceeded (at 11h. 40m.) E. and then at 11h. 55m. S. E. Observed every where the Nile mud under the sand, and many scoloped bivalves an inch in diameter; a class of shells belonging, I believe, to salt water. About 2 o'clock not finding the canal, I mounted with the sheikh a lofty part of the embankment along which we were riding, perhaps thirty feet high. He caught sight of the mountains near Suez, at the S. E., and proposed to steer for them; but observing that the embankment we were on was the most southerly of the range I knew the canal was North of us and determined to bend towards it. Our course was about E. 2 pts S.; until at 3 o'clock I caught sight of a large bank of recently excavated earth just North of us. I had already learned that the pasha had sent a company of French engineers the last winter to make investigations on the canal in reference to its being re-opened, and I knew that they had proceeded some distance from Suez when for some reason the project was abandoned. I felt sure we had now come upon their track but said nothing. Presently, however, the men caught sight of it; and turning to me the sheikh asked if he should go to it. Away we ran together. Arrived on the embankment the sheikh observed an engineer's stake; and running to it called out, "*ha wá'geh*,

Frangee, Franeōwee," and going to it I never read with so much interest in my life the figures "14" as I read them on that stake. Presently the other men came up, and with sparkling eyes, and grinning and shaking with joy, they cried out—"el-ter'ra khadeem' hawā'geh," *the ancient canal master*; for up to this moment not able to comprehend my constant declaration that if we followed the canal it would lead us to Suez, and regarding me something as Israel did Moses when he was leading them into an unknown and "waste howling wilderness," these palpable marks that the footsteps of man had not long since been here, seemed to flash upon their minds the conviction that I had more wisdom than they supposed, in saying those embankments belonged to the old canal and that we must follow them. Directly, at 3h. 15m. we came to a point where were two branches of the canal. Its course, back as far as my eye could reach, ranged W. 35 deg. N. One branch now continued E. 15 deg. N; and on this the recent excavations had been extended about 1-4 of a mile. The other branch proceeded E. 30 deg. S. and along this we proceeded, passing continually French stakes and occasional slight excavations. The long range of Gebel Gennafe was now before us, running about E. and W.; and the summit of the 'Atakah range was seen rising slightly above it. At 4h. 40m. encamped by the canal. I had observed a little before, the white dome of a Mohammedan tomb, N. 1 pt. E., and walked about 20 mins. towards it; when judging that it was still 20 mins. rapid walk farther, I turned back, being anew impressed with the fact that in the desert as at sea, the unpracticed observer is deceived in distances as there are no intervening objects to instruct the eye. The Sheikh told me that all the valley from Tell el Mushootah is called Wady el-'Am'bug. During the evening the men were singing, and I asked Ibrahim what they were singing about. He replied that they were singing in their dialect, and he could not understand them. It had not occurred to me before that these Desert tribes have a language as distinct from the Arabic as is the language of the Nubian boatmen on the Nile. In general however, like the Nubians of Egypt, they speak in Arabic.

Wednesday, March 8th.—Observed this morn that we were past the embankments which had skirted the canal farther West; and it occurred to me that I had observed none

since passing the fork in the canal last evening. We were now where the desert had ever claimed its own. Off at 7h. 35m., course as last eve. Observed the long range of Gebel Nūkhshābe', four or five hours East of us, running in a long range far to the North. We passed occasional fresh excavations, the substance dug from the bed of the ancient canal being hardened into a porous clayey limestone. The track became gradually more indistinct from drifts of sand, which here in the open Desert the wind acts on without obstruction. Large basins were seen on either hand from 8h. 15m., evidently once filled with water, and occasionally a wiry marsh-grass peered through the sand. Examining the bed of one of these basins, no salt was perceivable; but the soil was clayey and cracked. This marshy appearance extended East nearly to the foot of Mūkhshābe', and West as far as the eye could reach. At 8h. 6m. turned S. 2 pts. E. and at 8h. 30m. S.; and at this point passed a French stake. The wind had now risen and was blowing a gale from the West. The indistinctness of the canal now often covered with sand, made it difficult to mark the track; and it was almost impossible to make the Arabs follow it. At last, at 9h. 15m. tired and unwell, and blinded with sand, I told them to take their course and steer for the Eastern point of Gennafe, as they had all the morning been wishing to. The canal had bent more easterly; and though our course was S. 2 pts. E. I was confident it passed to the left of us. At 9h. 40m. we rose about six feet upon a large plain of sand which the men called a *gezee'rah* (island). The most perfect mirage (*serâab'*) was seen *towards* the sun and *opposite* it. At 10h. 10m. our course was changed S. The men frequently dug from the sand a sort of mushroom three or four inches long and one inch in diameter, (almost precisely like the tops of our marsh flag in appearance) which they called '*ūrshoos'*, and a bulbous root-like onion, called *berd'*, both of which they ate with great relish. The camels too cropped with eagerness little shrubs; the Creator having even in the desert provided food for man and beast. The small bivalves seen yesterday, were also so abundant as sometimes to whiten the ground. At 11h. began to descend from the *gezee'rah* of sand, and saw before me, scattered far and wide, cylindrical pillars about four feet high and one or two feet in diameter, like stumps of trees cut off; but composed of salt calcareous

matter, and jewelled with beautiful crystals of various descriptions, of which specimens were gathered. At 11h. 10m. descended three or four feet, and came upon a moist bed of sand, sprinkled with salt, and at 11h. 25m. were approaching a line of water running far round to the S. E. and S. W., and the camels began to sink in quicksand. Turning westerly we looked for a passage across. Beyond the narrow line of water rose a platform four or five feet above the level of the water (corresponding with the height of the cylindrical columns), and all around the edges immense cakes had broken off and fallen down, from one to three feet in thickness, resembling a pond covered with ice from which the water has retired. At 12h. found a passage, and proceeded due S. upon this raised platform. It was composed of the same materials as the pillars just described, and crisped, and sounded hollow under the camels' heavy tread. The water we had past was most excessively salt. The platform glistened with crystals and with pure white fine salt; and I thought of John's sea of glass. The line of water was seen generally at some distance on the right. The sheikh said the sea was once here; but when, he did not know; and that this basin extended down to the sea North of Suez. At 2h. 5m. we came to the Southern edge, and found the water below and before us. After consulting what course to take we turned westerly, and till 5 o'clock kept on turning gradually N. W. Often the crust threatened to break under us, and I was obliged to dismount and lead my dromedary in advance to urge the Arabs on. Sometimes we came to large cracks and orifices through which water and quicksand were seen below. Twice I set the Arabs to build a bridge of the salt cakes across the quicksand where it was narrow; but they persisted in leading the young dromedary of my servant across first because it was the less heavy; and the restive animal stepping from the bridge, sank down, wallowing in the quicksand, and the water rose about her sides. But in spite of our plight we had a hearty laugh to see that the charcoal bag had gone down, and my valise and bag of clothing were up. The loading was got out by piecemeal, and finally the poor beast got up and out; and she stood shivering in the keen wind, wet with brine. Finally at 5 o'clock we turned back E. 2 pts. N., the sun being now half an hour high, steering for some bushes seen in that direction.

Arrived at 6h. 15m.; the water intercepted us everywhere. In the dark we turned again N. W., the sheikh leading the way on foot, and about 7 o'clock reached the point where we came on, and proceeding in the same direction till 7h. 30m., gladly encamped by the side of some türfah bushes. The men asked for water, and though I knew not when we should find more, it was given them. This I was sufficiently satisfied must be the Lacs Amers of the French engineers, the Bitter Lakes of the ancients; and we were sufficiently satisfied they deserved their name.

Thursday, Mar. 9th.—The sheikh determined to go round the lake westerly. At 7h. 45m. we proceeded W. 2 pts. S.; at 8h. 35m. turned S. 2 pts. W., at 9h. S., and at 9h. 50m. S. 2 pts. E. We passed continually among low bushes, principally of türfah, and in the intervals saw frequently sea-shells. The marks of the water having once been on the bed we passed along, were perfectly manifest. At 10h. 40m. we struck the regular camel-road from Ras el-Wady to Suez, and followed it all day, course S. E. A gravel shore of some miles in breadth here run back to Gebel Gennafe, the mountain here being about one hour distant, and our path gradually approaching it. The point of the mountain extended far to the West. We saw many lizards; a large green one eighteen inches long, called *Thûb* (th as in this), and a small gray one three or four inches long, called *Bourse*. We crossed small wadies, or the beds of winter torrents, coming from the mountain down to the Bitter Lake, in which are scattered shrubs which serve as food for the camel. At 2 o'clock the point of 'Atakah began to be seen around Gennafe. At 3h. 45m. we were just passing the Eastern point of Gennafe, when my eye caught sight of a Tell and some ruins close at the left of the path. The men proposed to encamp; and while they unloaded I went to the Tell. It consists of an enclosure about one hundred and fifty paces square, surrounded by a rampart eight or ten feet high, apparently of sand and gravel, but when dug into showed a massive wall of brick. At the S. W. corner of this enclosure were massive granite and sandstone foundations, occupying about fifteen feet square; apparently the base of a ruined tower. Conspicuous among the hieroglyphics on these stones was the name of Remeses the Great. Near by, the mouth of a well filled with sand was seen. Behind this tower extended a

sand and gravel covered mound, about one fourth of a mile square, apparently once occupied by houses. From the stone ruins the N. W. point of Gennafe bore N. 42 deg. W. (nearly N. W.), and the most easterly point of 'Atakah S. 9 deg. W. The path we had come ranged back N. 40 deg. W. The sheikh called the place where we encamped by the Tell, *Shaloo'fah Trōbah'*; but for the Tell he knew no name.

Friday, March 10th. The men got on their *go-ashore* trim, as we were to reach Suez early to-day. Got off at 8h. 10m. On the left was a range of sand-hills. Our course was S. E. Among these hills I observed two wells filled with sand, the stone mouth distinctly seen. We were passing obliquely across the mouth of Wady Agrood, having passed the point of Gennafe directly after setting out. At 9h. turned S. 2pts. E., and at 10h. 15m. S.; and presently Suez came in sight S. 2pts. E. At 10h. 45m. crossed the road from Cairo direct to Mt. Sinai or Mecca—the Hage route. All the morning we had passed over a bed of limestone, covered with a thin layer of sand. Shepherds with their flocks were seen up the valley, and one or two caravans were coming down from Cairo. At 11h. 50m. reached Beer Suweis. After stopping 20mins. for water an hour more brought us to the town, and my tent was pitched by the side of Tell Kolzum. I had supposed on leaving Cairo that eight days would suffice. We had been absent 11 days; but one day had been lost by the sickness of the Sheikh, which made us two days and a half instead of one day and a half from Cairo to Belbeis, a second day was a Sabbath encampment, and a third had been sunk in the Bitter Lake.—The excursion through Goshen was ended.

[The above excursion was undertaken without bulky books in the saddle bags, and with a memory but indifferently stored. The writer has chosen to transcribe the substance of his notes as taken on the spot, and to devote to a separate article a comparison of these jottings down with the modern investigations of the French engineers connected with Napoleon's army and with Seetzen; and particularly with the pages of Herodotus and other ancient writers, and most of all with the narrative of the sacred historian. An outline map of the route may perhaps more properly accompany the subsequent article.]

ARTICLE IV.

THIRTY-FOURTH ANNUAL REPORT OF THE AMERICAN BAPTIST MISSIONARY UNION, MAY, 1848.

THIS is a document of unusual interest. In no previous report have we ever had so full an expose of the principles upon which this organization is based, or of the line of policy adopted by the Executive Committee. Several questions came before the Board and the Union ; some of the greatest practical importance, some vitally affecting the fundamental principles of the organization itself. These questions are exhibited in a very clear light in the reports of the Secretaries, and then, being referred to especial committees who reported upon them, and afterwards discussed in the meetings of the Board and of the Union, the united wisdom of the whole body was brought to bear upon their solution. The meeting itself thus elicited an interest that has rarely been felt, and we have no doubt its salutary influence will long be felt, on the interests of the missionary cause.

It being the 2d annual meeting since the definitive organization of the Union, it seemed necessary to a mutual understanding between the Executive Committee and their patrons and contributors, that they should make a full exhibition of the state claims and resources of the missions ; and the line of policy they propose to pursue, and elicit from them in turn a full expression of their views, plans, and wishes.

Among the questions that thus came under discussion, the first was a report of the Committee appointed last year on the alteration of the third Article of the Constitution. This report, through the Chairman, Dr. Williams of New York, is an able document, nicely balancing the arguments urged in favor of, and against such alteration ; stating clearly the difficulties that embarrass the question, and the principles on which its decision must be based ; inquiring how far the feeling in favor of such change existed, and finally suggesting the conclusion at which they had arrived. That was to refer the subject directly to the members of the Union ; addressing a circular to each in connection with this report, in-

quiring whether he is in favor of the following modification of said third Article: "That on the payment of not less than fifty dollars, any church or religious body or individual shall be allowed to appoint an annual member, who shall enjoy for the year all the privileges of a Life Member. This document is before the public, yet on account of the importance of the subject and the interest it is exciting, a brief review of the positions assumed by the Committee as the basis of their decision, may be desirable. The Committee look upon the Baptist Church in one aspect as a pure democracy, none being brought into its membership except by their own act, and all possessing in it equal rights and privileges; in another as an autocracy in which Jesus Christ is the uncontrolled sovereign and the only Legislator, sufficient, infallible, and eternal." This latter relation of the Church to Jesus Christ as its head, is incompatible with the existence of any legislative body in the church or created by the confederation of the churches.—Hence representation in the strict sense, (the representative carrying with him the authority of the church, and his acts being in turn binding upon the church; or in other words investing him with legislative power,) is incompatible with our principles as Baptists, is unwarranted and antichristian, inasmuch as it legislates itself into Christ's seat and assumes the authority to revise his statute book and to enslave his freedmen. But they regard the church as competent to employ for administrative purposes a voluntary organization, to execute its plans for the evangelization of the world. The Missionary Union they regard in this light, as a mere fiscal agent employed by the churches, or individuals of the churches, to collect and transmit their benefactions, but having no authority over the churches, either at home or those planted in foreign lands.

It cannot, without a violation of first principles, be based on the principle of representation (strictly speaking); it cannot, in fine, be an Ecclesiastical organization, invested by the churches with legislative authority. They therefore make the recommendation to which we have already alluded, guarding it however by the distinct disavowal of the principle of representation in the popular and full sense of the term. The annual member thus appointed is to be the delegate of the church, not its representative invested with Ecclesiastical authority to act in its stead. Such in brief are the principles

laid down in this report. We believe they are sound Baptist principles, and the discussion since elicited, we think, fails to shake the foundation upon which they are based. Brethren taking the opposite ground, and contending that the church as instituted by Christ possessed all the agency it needs to carry forward the work of the world's evangelization, have advocated a missionary organization, growing out of the churches and composed of its representatives, charged with a distinct commission to fulfil, with which their authority ceases. But the question still returns, Is this an Ecclesiastical or is it a voluntary organization? If it is an Ecclesiastical organization, it has a divine warrant and divine authority; otherwise it is an invasion of the prerogatives of Christ and the rights of his church. But where is the scripture warrant for any such ecclesiastical organization? We wish to have it pointed out. If not, we must conclude that it is but a voluntary society after all, created by the churches or individuals composing them for a specific purpose. And it still remains an open question, which is the most expedient form of organization—that on the basis of life-membership or of delegation from the churches? This in our estimation is the real question at issue. That any number of churches or of individuals contributing to the cause of missions, are competent to create a fiscal agency through which to transmit their funds to the destined object, we think admits of no doubt. But by what means it can be done most equitably, most safely, and most efficiently, admits of a difference of opinion. Each of the proposed ways has its advantages and its difficulties and dangers. We hope the discussion will elicit truth and direct to the best means of securing this object.

But there are questions to us of greater moment. We feel more concerned to know how our churches are to be made to feel their responsibility and to be brought up to the work of supplying the funds necessary to carry forward the missionary enterprise. This brings us to the consideration of another subject, of deeper and more painful interest, that came before the Board, viz., the expediency of reinforcing, or abandoning altogether the Teloogoo mission. This mission was commenced by Bro. Day in 1836. In consequence of the early and continued sickness of the Brother who was sent several years later to his aid, he has labored in it single-handed, with the exception of a few native assistants,

till 1846, when ill health compelled him also to return to this country. Having recovered his health, and being desirous to return, it became necessary to settle the question, whether he should resume his labors among the Teloogoos, or be transferred to some other field. This question, however, arose not for want of a wide and effectual door opened before him; not for want of a promising field of labor; not that the claims of the perishing millions were not pressing and urgent; not because there is no encouragement to labor, but simply because the state of the funds is such as to compel retrenchment somewhere.* Hence the question arose, whether one field should be abandoned, and all the resources of the Board be applied to carry on the other missions more efficiently, or all should be continued and all be sustained but feebly. And this we may remark is the question constantly forced upon the Executive Committee. Instead of being left free to survey the whole field, to see where there are openings in divine Providence for them to enter in, and reap, and gather fruit unto life eternal, they are constantly forced to inquire where the field may be narrowed down; or from what parts their forces may be withdrawn with the least loss, as an alternative to leaving all the stations to suffer from the inadequacy of laborers and of support. Surely something is wrong somewhere. Either there is want of economy in the expenditures of the Board, or the demand made upon the churches is unreasonable, or there is guilt on their part in not responding to the call more liberally. To ascertain where the fault lies was another subject that occupied the attention of the Board. The Executive committee made a full and minute expose of all their home and foreign expenditures, and committees of the Board were appointed to examine and report upon them. They reported, that in neither could they find any unnecessary expenditure—in neither could they discover any

* The Teloogoo country extends seven hundred or eight hundred miles along the western coast of the Bay of Bengal, and about two hundred miles inland. The population who use the Teloogoo language is ten millions. The Nellore district (the seat of the Teloogoo mission) contains two millions of people. They are considered one of the noblest races of Hindostan. One half of the male population can read. The climate is healthful. The protection of life, liberty, and property, is entire. There is no hindrance to missionary labor, except from caste. Missionaries are not received into private houses, but may preach without molestation in the streets to audiences of from twenty-five to one hundred easily collected. Religious instruction may

place, where retrenchment could be made without injury and peril to the enterprise.*

But in the paper submitted by the home corresponding Secretary, the seat of the difficulty we think was discovered.

We have read that document with deep interest, and we wish it might be read, and pondered by all our church members. Not for the purpose of finding out the average there given of what is actually paid, and make that the measure of their future donations. We fear many will do this, and men who ought to pay their five or ten dollars will satisfy their consciences with paying the average of sixty-seven cents. But we hope the design of this document will not be thus perverted.

There are facts brought to light in it that ought to arouse us all to action. They show to how small an extent the resources of the denomination have as yet been developed in the cause of missions.

In the sixteen States and Territories known as the home field of the Missionary Union, there are not far from 3,500 Baptist churches, with 285,000 members; and, after deducting the sums received from Government, coördinate Societies, Officers' Fund, Magazine, in legacies, donations from Canada and other places not included in the above field, there was paid into the treasury last year, \$77,473 46,—an average of about twenty-five dollars to each church and of twenty-seven cents to each member. But it has been ascertained, from the most reliable data within our reach, that thirty individuals, the average of whose contributions was \$123 each, and individuals in ten churches, whose donations were an average of nearly \$1,670 to each church, and of \$4 dollars to each member, gave more than *one-fourth* of the amount of donations paid into the treasury last year. The balance of

also be given in schools without offence. Missionaries could have any number of pupils under their immediate instruction or general superintendence. Add to this that the language has been acquired, the field explored, the Bible translated, the truth widely spread abroad by preaching and by the distribution of the scriptures and of tracts; that there are three faithful native assistants, a Christian church, and five flourishing schools ready to welcome the missionary back to his chosen field of labor, and each of these items becomes a weighty argument against abandoning so promising a field. It was voted in the meeting of the Union to instruct the committee to continue and reinforce the mission.

* The whole home expenditure, including the salaries of secretaries, treasurer, agents, the travelling expenses of retired missionaries, publications, rent, postage interest, &c., was \$12,806 92. In the foreign department the estimated expense is \$93,000.

the *second* fourth came from individuals in sixty other churches, the average of whose contributions was \$310 to each church and \$1 to each member. Including the contributions of such persons as are not members of churches, and of two hundred individuals who gave an average of \$10 each, without designating their membership, the *third* fourth came from one hundred and thirty churches, each paying \$100 or upwards, and averaging fifty cents to each of their members. *Three-fourths* of the whole amount of donations paid into the treasury last year, then, came from individuals not members of churches, two hundred and thirty persons supposed to belong to churches not named, and about two hundred churches embracing less than fifty thousand members. Every member of a few of these churches contributes annually, at least, to your treasury; but it is not believed that two-thirds of all the members did so last year. So much of the first three-fourths as was given by members of our churches may be regarded as an average, therefore, of about \$1.90 to each contributor.

The last fourth came from among the remaining 250,000 members of, perhaps, 3,300 churches. Shall we say, a sufficient number gave something to make an average for the year, of \$15 to each contributing church, and of twenty cents to each contributing member? Even then the noncontributors in our home field would be two thousand churches and nearly one hundred and seventy-five thousand members! And were the whole amount of donations to be divided by the whole number of contributors, the average would be no more than \$50 to each contributing church and sixty-seven cents to each contributing member.

In view of such facts can any one doubt that the amount of contributions to the cause of missions might be vastly increased? Does any doubt that the two thousand churches, who last year paid nothing, might give upon an average, twenty-five dollars to each church? This alone would give \$50,000, a sum sufficient to relieve the Board from all embarrassment, and give them the means of reinforcing the missions and enlarging the sphere of their operations, as the desires of their own hearts and the providences of God evidently dictate. Or does any one doubt the ability of the present contributors, to increase their average

from sixty-seven cents to one dollar, which would give us nearly the same result ?

In whatever light we view the subject, it is evident that could the resources of the churches be developed, there would be no want of means to carry forward our missionary operations vigorously and efficiently. The obligation resting upon them to do this, is urged by the wants of the perishing millions of the earth ; by the whitening fields all ready for the harvest ; by the providences of God that are opening the way for the missionary of the cross to all the nations of the earth ; by the political changes going on in Europe, all rendering more imperative their demand for the gospel, and by the command of our risen Lord, to go into all the world and preach the gospel to every creature. God has removed every outward obstacle that stood in the way, and given to the church of the present generation every possible facility for obeying this command. No obstacle remains but her own covetousness and inactivity. Will she therefore be guiltless, if that command remains unfulfilled, and, as a consequence, the millions of the present generation are left to perish for lack of vision ? But if such be the claims of a perishing world, and such the ability of the churches, by what means can the resources of the denomination be developed ? This also was a question with the Board. The report says :—

“Finally, if it be admitted that the ability and the obligations are such as to call for the proposed enlargement of our foreign missionary resources, the increased expenditure must be moreover warranted by the available and reliable agencies to be employed in the collection of funds. What, then, are the *means* through which this work may be accomplished ?

“The Union publishes two monthly periodicals ; employs eight collecting agents ; has one secretary whose time is occupied in labors connected with supplying the treasury ; and avails itself of the occasional aid of returned missionaries. But it is not probable that this number of individuals visit more than 1,200 churches within any year. The remaining 2,300 churches may be informed of the progress and necessities of the missions through the correspondence and publications of the Board ; but, however great the value of information thus given when combined with timely and thorough *individual effort*, it cannot alone be relied upon to induce *every member of every church* to make *annual contri-*

butions that shall be '*according to his ability.*' With the knowledge of what is needed, truer conceptions must be *formed* of the nature and extent of Christian stewardship, and systems for the collection of funds must be devised and faithfully executed."

This, with the present measure of missionary information, and the present type of piety in the churches, is unquestionably true. We can readily conceive of a state of things that would supersede the necessity to a great extent of collecting agencies, and save the expense of them to the Board. Let every pastor inform himself, so as to be prepared to communicate all necessary information to his people; let him press the claims of the missionary enterprise upon them, and see that each member has an opportunity to contribute to this object; and then let there be a piety in the church promptly to respond to this call upon its benevolence, and a large part of the \$13,000 of home expenditure might be saved, to be expended directly in preaching the gospel to the heathen. But till this is the case, such agencies must be continued and multiplied, or our missions must continue to languish for want of support. But we do not despair of seeing a much nearer approximation to the right state of things in this respect than we have yet witnessed. The number of missionary pastors is increasing. There is evidently an increasing dissatisfaction with the state of things that requires so much of the resources of the churches for benevolent enterprise, to be expended in agencies to persuade them to do their duty. And many of our pastors have discovered, and are applying the true remedy, by introducing into their respective churches a system of benevolent effort that is superseding this necessity. And we trust the number of such pastors will increase, till the field now cultivated shall bring forth its fruit spontaneously; and though the number of agents may not be diminished, they may be left free to go into other fields, more barren, and call forth the resources of other churches, which have as yet done nothing in the missionary cause. Interesting reports were made by committees appointed by the Board on different fields of missionary effort, but our limits will not allow us to follow them in all their detail. Suffice it to say that wherever we turn our eyes we behold the fields white already to harvest. In the Burman mission, the oldest of the Board, though the actual

conversions have not been as numerous as in some other fields, yet there is every ground for encouragement. A foundation has been laid deep and broad for future permanent prosperity. "The truth is making its way into the hearts of the people. We are surely though slowly undermining the strong hold of idolatry." And though there are not yet found numbers flocking to the standard of the cross, still there are enough to be the pledge and earnest of a future glorious harvest. Among the Karens the work goes forward with unabated interest. Though the mission is far too feebly sustained, yet the trophies of divine grace continue to be multiplied. Indeed, it is the almost unexampled success that has attended this mission which has thrown a labor upon the churches, with which their piety and benevolence has not kept pace,—that is the cause of the present embarrassment.

The number of baptisms reported are 143. But more recent intelligence announces the baptism of 1,150 converts in Burmah Proper during Mr. Abbott's absence, and seventy-six in Arracan in the months of January and February. Also 1,200 candidates for baptism.

The China mission, though of more recent origin, is in a flourishing state. Eleven have been added to the Tie Chiu church during the year, and a new church organized at Ningpo. The Assam mission, though struggling for the want of a more adequate support, is still beginning to gather in the first fruits of that numerous and interesting people to the Lord. Twenty-four have been added to the churches since January 1847, and the whole number now in good standing in three churches is more than fifty. There are several hopeful inquirers, and the prospects of future increase are encouraging. This mission has been lately reinforced by the addition of two missionaries and their wives who are already on their field of labor. Even Ethiopia has not forgotten to stretch forth her hands unto God, though from the unhealthiness of the climate and the frequent thinning of the missionary ranks, the African mission labors under peculiar discouragement. Bro. Clarke has just fallen, adding another to the number who have given their lives a sacrifice to the spiritual interests of Africa's sable sons. But the events of the past year in Europe, have been of the most significant character. We all remember the time, when the question was seriously agitated in the Board, of abandoning

the French mission altogether. The decision however was, (as of late with reference to the Telooogo mission,) that we ought not to commence a retrograde movement; and subsequent events in the providence of God have fully justified that decision. 'The history of the mission at large, down to the revolution of the 22d. of February, has been substantially given in former annual reports. On the one hand persecutions, fines and imprisonments; on the other, meek endurance, patient continuance in well-doing, and laborious but sure progress. This progress has been manifested, however, not so much in outward enlargement as by inward discipline and purification. A few have been added to the churches year by year; twenty-three the past year, making the present number of members in fifteen churches and branches, 200; and there are twenty-six candidates for baptism; but the more important indications of the divine favor are to be seen in the improved character of the churches and pastors. The original churches, with one or two exceptions, have been consolidated. Their principles of faith, order and discipline, defined and settled; their mutual fellowship recognized; and bonds of friendly alliance and coöperation one with another closely drawn. The native preachers have made more evident progress still. Ignorant at first, inexperienced, disconnected, unsettled in many points of discipline and practice bearing on their efficiency, yet called to stand foremost in an unequal strife, and by consequence compelled to stern effort and a deep experience of the power of faith and prayer, they have proved apt learners in the school of God's discipline, and are now become "able men for strength." "Here," said Mr. Willard, in May of last year, "are eleven unlettered men,—but moved by the love of a dying Redeemer,—calmly deciding that they are going *forward*, though opposed by all the authorities in the realm, and with vexations, persecutions, fines and prisons in full view before them. Permit me to say, these are heroic men,—admirable men,—men who prefer the honor that comes from God before every other, and whom the *love of Christ* constraineth to share his persecutions.'

But suddenly as in a moment their bonds are broken asunder. He who had dared to lift his puny arm to arrest the purposes of the Most High, and prevent the spread of his truth, is hurled from his seat, and the way thrown open, for the word of the Lord to have free course and be glorified.

In Germany the political changes have not been less marked, and the prospects of securing full and permanent religious liberty are even more encouraging; and the spiritual prosperity of the churches has been more strikingly marked. Three hundred and sixteen have been added by baptism the past year, and the labors of our missionaries have been extended even to the Austrian Capital, where converts have been baptized in the name of the Lord. This mission commenced with the baptism of Mr. Oncken and the constitution of a church in Hamburg of seven members in April, 1839. Now it numbers from fifty to sixty churches, scattered over the German States, Holland, Prussia, Austria, Denmark and a part of Switzerland; in a word, the whole of central Europe. These churches now number 720 members. The Greek mission is still laboring under the cloud, but we do not despair. Jesus was given as a light to lighten the Gentiles, and his gospel will yet shed its rays over that dark land, causing "the desert to rejoice and bloom as the rose." The Indian missions have been prosecuted with success, especially among the Cherokees. 195 have been added by baptism. We add the following brief summary:—

"The whole number of missions in connection with the Missionary Union is 16, of stations 52, and of out-stations 87. The number of missionaries and assistants is 105, of whom 45 are preachers; and of native preachers and assistants, 158; total number of laborers, 263. Of churches there are 123, with 10,020 members, of whom 689 were baptized last year; and of schools 44, with 1,472 pupils."

To this should be added 1,276, baptized in Burmah Proper and in Arracan, not included in the report of the Board. But we are by no means to measure the success of our missions or the amount of good accomplished by the number who have been added to the churches.

The past has been a seed time, and we have but just begun to reap the first fruits of the harvest. When we consider the immense amount of preparatory work that has been done, in acquiring the languages of the heathen, in translating the Bible, publishing tracts and other religious books, the great amount of truth that has been spread by the living preacher, and through the press; the number of native churches that have been constituted as radiating points of divine light; the native assistants (150) already qualified and

engaged in preaching the gospel to their countrymen; the number now engaged in study preparatory to the work of the ministry, and of scholars gathered into mission schools where they are receiving religious instruction—we see the elements of a moral power at work, that, with the divine blessing, must bring forth results in the future, in comparison with which all past success is but a drop to the ocean. We may look forward and predict the time when instead of tens and hundreds, we shall number thousands of converts, and “a nation shall be born unto Christ in a day.” In view of such a prospect, who will not gird himself for the work? Who does not aspire to bear a part in such an enterprise? Shall the work slacken or go backward for the want of adequate means, while the churches have it in their power to supply the treasury so that there shall be no lack? We trust the pastors of the churches will see to this thing, for on them rests a large share of the responsibility.

ARTICLE V.

REV. JOHN FOSTER AND HIS REVIEWERS.

(*Concluded from page 53.*)

Had the senior Herschel been as eminent a Christian as he was a philosopher, what sublime emotions would he have experienced when he discovered how the vast region between the orbits of Mars and Jupiter was peopled! There, a scene opened, fitted to awaken the most impressive train of reflections. Where, according to the law of planetary distances, he expected to find one great world, he discovered a number of diminutive orbs. Here was something new in the heavens, which in reason's ear uttered a language in strange dissonance with the music of the spheres. The thought was suggested that these asteroids were remnants of a globe, which probably in massiveness and splendor, was inferior to none in the solar system. But to the naked eye that space

is now a blank ; a few telescopic fragments only remain to amuse the man of science.

Though these inconsiderable bodies attract not the vulgar gaze, nor guide the mariner over the mountain wave, they impart light, of a different nature indeed, but no less important. They speak of an awful catastrophe which must have befallen a member of our system. The few remains which the telescope has discovered, are probably ~~but~~ a small portion of that magnificent world which has passed away. It might have been broken into millions of pieces, but all of them, with the exception of some five or six, are too small to be perceived. Who can contemplate such a scene without deep and melancholy feeling ! What a thought, that what was once the perfect work of God, and, possibly, the most brilliant star in our evening sky, is now shivered into pieces !

But glorious as that world may have been, it had neither feeling nor intelligence. It is not now conscious of its ruined state. How inconceivably more impressive and sad is the sight of a spirit displaying in an infinitely higher degree, the perfections of the Creator, existing in a broken and mutilated condition. Where now among the living, and where among all past generations, is the individual to be found, of whom it may be said, This is a perfect specimen of human nature ; this is the form and appearance, and these are the mental attributes in their beautiful symmetry of the lord of earth, whom Jehovah made in his own likeness ? An absolutely harmonious mind nowhere exists on earth, and never, since the exclusion from Paradise, has it been seen here, but once.

Generally, however, the spirit is on so diminutive a scale, that the irregularity of its outlines attracts no attention. Its small volume precludes the possibility of lofty peaks shining from afar, or of dismally dark and cavernous valleys. But the case is different with a massive fragment. The broken surface impresses us deeply and sometimes painfully ; for we perceive that the motion is more or less fitful, in an orbit more or less eccentric. But for these original inequalities and their direct consequences, the individual should be held responsible only so far, as by the wise and persevering application of means within his command they might have been remedied.

Though we count ourselves among the warmest admirers

of Foster, we do not claim perfection for him. But it has appeared to us that for defects for which he was not personally accountable, his memory has been treated with too great harshness. He had his faults. So the sun has spots; and some of them much larger than this earth. If some of us had faults as great as those of Foster, we should have nothing besides. They were of larger dimensions than the entire soul of which we can boast. He, however, had brightness enough left to constitute him a star of the first magnitude.

The soul of Foster was one of the most gigantic that has ever tabernacled in flesh. It was most richly endowed in all those faculties necessary to constitute one a Christian moralist. His power of observation was great; his perception of the sublime and beautiful was keen; the grasp of his intellect has never been surpassed; his imagination was kindred to that of the best poets; his benevolence was tender and comprehensive; his conception of justice, and his sense of moral obligation were fully adequate to the task of guiding such a huge soul through the tempestuous sea of life; his veneration for the great and good, wherever found, was strong; and his prostrations before the most high God were made with the greatest reverence and abasement; his firmness could withstand the world in hostile array, and look it out of countenance; his sensibilities were delicate; and his literary taste was fastidious, and generally correct.

But he was a giant clad in mail. There was neither dullness nor insipidity about him, yet his movements were heavy, and often awkward. Like such a mailed giant he was endowed with amazing power of resistance. It was only by the oft-repeated application of the greatest force, that any impression could be made on such highly tempered steel; but when once produced it could not be easily effaced. It seemed as if his mind were encased in materials unusually rigid and tenacious. It is strange that a mind of such strength performed its tasks so slowly and laboriously. It was, however, the communication of his ideas that was thus slow and painful, and not the movement of the reasoning and imaginative faculties. Foster, it would seem, carried on his mental processes in the pure and lofty empyrean. He thought in the language of the immortals. Ideas, allowed freely to crystallize according to their own tendencies, assumed a form different from those which had been controlled by established

rules. The exercise of thinking afforded him the most exquisite pleasure. Hence, the hope that the future state would afford the grandest scope for the application of the intellectual powers, invested that world, in his estimation, with supreme glory. But when his mental processes were completed, his own gratification was at an end. All that he accomplished beyond this, was done through some kind of necessity.

His method bore no resemblance to that which he ascribes to Dr. Blair. "Instead of the thought," says he, "throwing itself into words by a free, instantaneous, and almost unconscious action, and passing off in that easy form, it is pretty apparent there was a good deal of handicraft employed in getting ready proper cases and trusses, of various but carefully measured lengths and figures, to put the thoughts into, as they came out, in very long succession; each of them cooled and stiffened into numbness in waiting so long to be dressed." Foster, indeed, wrote very slowly. But this was not owing to any over anxiety about his style, as such. His ideal of a perfect style, which he labored to attain, and which he wonderfully succeeded in mastering, is most happily described by himself while speaking of another: "You cannot alter his diction," said he, "it is not an artificial fold which may be taken off, and another superinduced on the mass of his thoughts. His language is identical with his thought; the thought *lives* through every article of it. If you cut, you wound. His diction is not the clothing of his sentiments,—it is the skin; and to alter the language would be to flay the sentiments alive."

He executed his literary labors with a very unusual slowness and reluctance. But these defects have been greatly exaggerated. In fourteen years, besides preaching nearly every Sabbath, he contributed 177 articles for the *Eclectic Review*. His slowness in writing was owing, in part, to the fact already alluded to, that he carried on his processes of thought, to an unusual extent, independently of language. Hence the various consecutive steps by which minds ordinarily arrive at their conclusions, are not seen in the march of Foster's intellect. But, as he said of lord Chatham, "he struck as by intuition directly on the *results* of reasoning, as a cannon-shot strikes the mark without your seeing its course through the air, as it moves towards its object." The con-

sequence of this circumstance, combined with his own very striking individuality of character, was that his ideas wore, only in a slight degree, the peculiar English stamp. As the casting of his thoughts into words and sentences was a process so distinct from the origination of the conceptions, he found it far more difficult than is usual with great thinkers. As his ideas both in stature and form differed so essentially from those which the English tongue had been commonly employed to express, it was indispensable, in order to exhibit them as they existed in his own mind, to develop new powers of language. But to do this he was not strongly inclined nor eminently fitted. He was no imitator; and if he were, he could not find a model style, which would answer his purposes; and to originate one, when there was such a disparity between his linguistical powers and the compass of his understanding, must have been a task of extreme difficulty. His efforts to write were like an attempt to pour the Mississippi through a very narrow mountain gorge.

His predilections and antipathies were sometimes capricious, and generally inveterate. The power of habit and of association, always great, in his case was adamant. He early conceived a strong dislike to writing, not only for the cause already assigned, but also because he had never habituated himself to think and to write at the same time. Some men have so accustomed themselves to certain positions and attitudes of the body while elaborating their ideas, that they cannot think in new relations. Some, in order to think well, must be in the stillness of the study with paper and pen before them; while others, in order to bring the mind to an intense action, must stand before a large and expectant audience. Bodily motion was indispensable to the highest activity of Foster's intellect. When a student, he used when in deep cogitation to sway his body backward and forward, which he called *pumping*. Subsequently his thinking was done chiefly while walking. When rambling over the fields, in his youth, his mind—to use his own language—was often in a winged state. After entering the ministry he was almost constantly in motion while studying. Some lanes were so much frequented by him as to be still known by his name. While at Chichester, his most favorite resort for meditation was the chapel, where the well worn bricks of the aisles still exhibit the vestiges of his solitary paces to and fro by moon-light.

While he lived at Bourton, he had his study in a long garret, each side of which was crowded with books and papers. "Along the middle space of the floor," says he, "I walk backward and forward as much as several hours every day; *for I cannot make much of thinking and composing without walking about, a habit that I learned early in my musing life.* * * * It would be a marvellous number of miles, if it could be computed how far I have walked on this floor. It would be a length that would reach to the other side of the globe. If all my musing walks, since I was twenty years old, could be computed together, it would not unlikely be a length that would go several times round the globe."

Thus, in his case, corporeal motion was ever associated with, and, through long habit, had become indispensable to, mental activity. When he paused before his desk, with the paper spread and the pen charged with ink, the originating and polishing of his thoughts had been completed. All that he now could do was to recall his mental processes and put them on record. Had he learned to think while writing, or had his habits been more yielding, he would doubtless have accomplished much more work. These original peculiarities of his mind required the guiding hand of a great and skilful master. But while his character was forming he did not himself know what he needed, and he had no one to tell him.

Besides these unfortunate peculiarities, his mind was deficient in motive power. He had but little physical courage. He estimated himself considerably below the truth. He was but moderately pleased with the praises of those whom he most highly esteemed; as to the breath of the multitude, he was quite indifferent. But his greatest and most to be regretted defect was the weakness of his hope. Hope is an exceedingly important element of character—very necessary to one's happiness and usefulness. The mind in which this faculty is strong, always lives in sunshine. It leads to the formation of great plans, and supplies the requisite energy for the persevering prosecution of them to a successful issue. The individual in whom this sentiment is vigorous, ever looks on the bright side, believes in the possibility of improvement, anticipates good, and seeks it with an undivided heart. He may meet with disappointment; but he is not crushed, for his glowing anticipation of more distant success relieves the

poignancy of present failure. His presence is to others like the visit of a good angel. He casts out the spirits of despondency with his looks and voice.

We speak of a natural faculty, and not of the Christian's hope. When its possessor becomes truly pious, he will have the power to exhibit religion in one of its most lovely phases. As the sap ascends through the various channels, and adorns the entire plant, so the new life puts forth its energies through the several faculties of the soul. If there be originally great strength of soul, and harmoniously developed, godliness will have a free scope for displaying its heavenly glories.

But if the mental attributes are not symmetrical, the manifestations of piety will be defective. Some minds are so constituted as to appear more devout than they really are; while others exhibit less than they actually possess. A knowledge of the original character is indispensable in order to form a correct judgment of the piety of the individual. A small and stunted branch cannot admit as much sap to pass through it, as one that is large and thrifty. It will not be clothed with so large leaves, nor beautified with so fair flowers, nor will it produce so matured fruit. Should such a tree be removed from its primitive sterile soil, and be "planted by the rivers of water," a change for the better will at once begin. The roots, imbibing abundance of nourishment, will force upward a strong and healthy current. Then the boughs will gradually lose their dry and hard appearance, and will perceptibly grow. But by that time the tree, that was originally prepared to receive the life-stream, will have amazingly increased.

As a general thing—provided the conduct does not testify to the contrary—the degree of confidence one may have in himself, and the amount of comfort he seems to take in anticipation of the future, are the elements by which the height of his devotion is measured. The fewer the doubts and the greater the joys he may have, the more pious he is considered to be. But nothing can be more fallacious than this rule. For it is incontrovertible that such affections are mightily influenced by natural temperament. It requires but very little grace to place a self-sufficient man above all doubt concerning his own acceptance. An individual in whose mind the sentiments of self-esteem and hope are strong, will not spend

much time in anxiously examining the evidences of his adoption before he will begin to rejoice in the hope of the glory of God.

Foster was far from being self-sufficient. But his hope was much weaker than his self-esteem. The unbroken sombreness of his thoughts, and the gloom which constantly settled down over his future prospects, were the direct result of this defect in his mental constitution. It influenced very sensibly the development of his religious character. It placed him on the dark side of all objects. In the review of his life, his sins, of all kinds, glared upon him. In the examination of his heart he always saw whatever was evil. As the improvements were on the other side from his standing point, he was too slightly conscious of their existence to be cheered by them. When he looked forward to the after state, he was ever oppressed by a distressing sense of his utter unworthiness. The exceedingly abundant and free grace of the gospel was a subject altogether too bright for a mind, thus formed, to dwell upon habitually. All that it could do was to cast furtive glances in that direction.

As to Christian enterprises, his disposition naturally led him to consider how exceedingly little had, as yet, been accomplished—how few spots had been enlightened—and in these more favored regions, how doubtful yet the contest between light and darkness. As to devoting himself with all his soul to the great work of saving the world, he had too little expectation that any thing effectual could *be done* for beings so brutally ignorant and vicious as men generally are—and especially that *he should do* them any good.

It is greatly to be regretted that he had no more hope. If he had, he would have been stimulated to greater exertions, and would have been animated by a more genial spirit. Surely his memory ought not to be treated harshly on account of this defect. It was a fault for which he was but slightly responsible. His piety should not be judged severely because it could not wholly remove a physical defect. Those blemishes in his religious character which his reviewers ascribe to the weakness of his faith, resulted legitimately, we are persuaded, from the weakness of the faculty of hope. From this standing-point most of the mysteries of his character are explained. It is also manifest, from various circumstances in his history, that the weakness of hope was, in him,

associated with extreme caution. The feebleness of the one and the strength of the other, united to fetter and suppress his energies.

When the soul is of massive proportions, and the temperament tolerably active, the weakness of hope will not be severely felt during the buoyancy of youth. Should the individual then understand the right method of treating the mind, and should he know his own malformation, and persevere in the proper course—or should he be placed under such circumstances as are fitted to inspire him with confidence in his own abilities, and with assurance that a benignant Heaven watches over all his steps—his hope may be permanently strengthened. But if, on the contrary, he is ignorant of the practical working of the mind, and knows not himself—or if the leading events of his life, while his character is forming, are apparently unfortunate—the individual, as soon as the dreams of youth have vanished, cannot fail to be subject to great despondency and discouragement. Though not a believer in Astrology, he will have a deep presentiment that he must have been born under a malignant star. He will feel that it is of no use for him to try. Were there good and generous friends to do for him what nature has done for others, he might bear up and persevere to the last. But such friends are rare. If his contemporaries will have sagacity enough to know that he is a hero, as a general thing they will rejoice at his failures, treat him coldly, shun his society, and judge him harshly for his inactivity. When dead, they will speak eloquently of the brilliancy of his genius and the insignificance of his performances. But a helper who will faithfully show him his faults, and help him to correct them, he may not find at all. There was within the circle of Foster's acquaintance one Hughes—and there was no other like him. Were it not for him, it is not likely that we should be now writing of Foster. Many a Foster, it is probable, from the want of a Hughes, has lived and died unknown.

If the weakness of his hope, under the most favorable circumstances could not have become strength—it might have been indefinitely remedied. But all the principal events of his early life—with just one exception—were such as to increase the weakness of this faculty. Let us briefly review them.

To a mind thirsting for knowledge, his worldly circum-

stances were very depressing. Here was a soul endowed with the distinct consciousness of possessing vast powers. It had yearnings infinite. Its most affluent endowments spoke of a most benignant and beautiful Divinity. But his external condition was arranged on the most niggardly scale. No country could boast of more richly endowed universities. But Foster could not be admitted into any of them, because he could not bow down and worship the golden image. There were other places of instruction in the land ; but he had not the means to avail himself of their advantages. During the three years of his attendance at a most insignificant academy at Brearley Hall, much of his time was necessarily devoted to a trade most unsuitable to alternate with intense application to books, and which he himself heartily detested. Poverty in old England cannot be understood by natives of this country. His lonely pedestrian journey from Yorkshire to Bristol, for the purpose of entering the academy there—we have often traveled, in imagination, since we read the Biography. We fancy that we can see more than a tall and weary youth, trudging along with all his worldly possessions suspended from his shoulder. We think we can look into his very soul. Now and then splendid visions arose there—which would again speedily fade into sinking of heart, sighs, and tears. Poverty pressed hard upon him till he was nearly forty years of age.

Gilfillan says of him:—"He is currently said to have emptied—cleared out, in the most masterly style, two or three chapels." Perhaps, under favorable circumstances, Foster might accomplish such feats. But, poor man, he never had the opportunity to try his skill. To kill what is already dead, would be as great a miracle as to raise the dead to life.

It must be admitted that his chances for success as a preacher were not the most flattering. A minister, in order to be popular in any country, must not be too talented, too learned—nor too studious. Much as we may regret it, we must take the world as it is. When Foster entered the ministry, he overrated the intelligence of the people. He supposed that they wished to be instructed ; and in consequence of this mistake he did not meet the public demand. His preparatory studies as a Theologian were lamentably defective. As to pastoral duties, he knew not the name. Had he

been made sensible of his sacred obligations to mingle familiarly with the people, he would have learned how to adapt himself to their capacities. In after life he became aware of his youthful mistakes, and labored to correct them. But in avoiding one extreme, he approached another. He wholly laid aside the use of his wings, avoided the great doctrines of the gospel, and contented himself with the more easy preliminary topics, which he discussed in a colloquial, unexcited manner, and "his mind was commonly as if in the attitude of reaching towards an actual communication with the mind of his auditors."

But he had in him the materials to make a most instructive and impressive preacher, if not a popular one. With all his early disadvantages, had he been placed on the sunny side of the world, his rough and cold exterior would have melted away, and his great heart would have come into warm and living contact with his generation. But instead of that, he was ever kept on the back side of all things. His services were not in demand; but as he was in the world and must abide his time, he was ordered to keep himself away from the sunshine of his pigmy contemporaries, and be content with lanes and garrets. For a season he wrestled as manfully with the difficulties of his condition as a mind so organized could have been expected to do. But after a while "he ceased the tide to stem," and for three years he became almost lost to history. When he was brought up again from the horrid depths, through the kindly offices of Hughes, he bore on him the evidence of having passed through "the valley of the shadow of death," and of having met there, in prolonged and doubtful fight the giant Despair; his soul was scarred and cut in a manner pitiable to behold. The seeds of other changes, not then apparent, had been sown in his constitution. In all his attempts to be useful and to gain an honorable living, he had failed. Now he had no plan and no resolution. His gloomy, desponding feelings, so long cherished, had unmanned him. In the conviction that the world had no need of him, and did not care about him, he retired moodily within himself, and gave up all for lost. Of the world, whose unkindness and selfishness had so nearly ruined him, he ever afterward conceived the most dreadful idea. He felt no attachment to it as a locality. He had the settled conviction, that it was a prison, in which the dealings

of Providence with men partook largely of a punitive nature. He exulted in the anticipation of the day in which it was to be burned up. Then was laid the foundation of that carelessness of appearance on which heartless] gossip has dilated with so much complaisance. This sinking of heart extended to all his interests. The darkness shrouded both heaven and earth. While the world seemed to be casting him off, his experience as a Christian was not sufficiently large and firm for him to fall back upon it, and there to bid defiance to all the frowns of earth.

For the sake of the reader who may never have perused the Biography, we shall state a few of the leading facts in his early history, commencing with the time of his leaving Bristol Academy, in the spring of 1792, then in the 22d. year of his age. His first engagement was at Newcastle-on-Tyne—for the most part, a squalid looking place. The better portion of the people were ignorant and stupid, and thousands of them could not be looked upon without pity or disgust. The church for which he preached, was, it would seem from the little that is said of it, in the lowest state of spiritual declension. It worshipped in a small ancient repulsive looking place, so dark and black as to resemble a conjuring room. In the very small congregation there were some five or six who appreciated the genius of the preacher. After three months' trial he received no invitation to remain longer.

At the beginning of the following year he went to Dublin and preached, for a year, to a Baptist society in Swift's Alley. "Nothing," says he, "can be imagined less interesting than the Baptist society in Dublin. The congregation was very small when I commenced, and almost nothing when I voluntarily closed. A dull scene it was, in which I preached with but little interest, and they heard with less. The church, which also, with a very few regular or casual hearers besides, constituted the entire congregation, was composed of a very rich family or two, quite people of the world—of three or four families in business, emulating the show and consequence of the others—of half a dozen poor individuals, so little connected with their Christian *superiors*, and so little regarded by them, that between them was a *Gadibus ad Gungem*—and an independent character or two, tired and ashamed of such a society. With such an assemblage my soul was not formed

to coalesce, and my connections were fewer than could be supposed possible to a public person."

Is it strange that after these two so unpropitious efforts, an individual, naturally sensitive, diffident and desponding, should have become discouraged, and conclude that the pulpit was not the place for him?

He next attempted school teaching. Under favorable circumstances he might have succeeded in this profession. But the same malignant star was still in the ascendant. Under his predecessor the school had been suffered to decline to nothing but the room and forms. The success did not encourage him to prosecute it more than eight or nine months.

Then came on the crisis in his experience, to which we have alluded. That huge vessel, made of the best British oak, which you saw, sometime since, moving slowly out of port, with not so definite a destination indeed as might be desired, yet on an errand of mercy to mankind, you may now dimly discover through the fog, lying on its beam ends, with its canvas in ribbons, its rudder unshipped, and the angry waves dashing quite over it. The old tutor espied its doleful situation, and bravely pushed out, in the life boat, through the foaming billows, to its rescue. After incredible feats of seamanship he brought the shattered hulk under the lee of the everlasting hills, and moored it fast by the oracle of God.

He came out of his trials, not unmarred, indeed, but a wiser man, a more devoted Christian and preacher. He earnestly applied himself to the correction of his faults, and to the conscientious discharge of his duties. But while religion was cheering and lighting up his soul, his outward circumstances continued as depressing as ever.

Early in 1797, he was invited to become the minister of a general Baptist Church at Chichester, where he remained about two years and a half. Here he was called to act the part of a nurse to a Society already struck with death. He labored earnestly, but he could not save the Church. The decree had gone forth against it. Such was its moral state, that the more faithfully he discharged his duties, the more rapidly was the fatal crisis hastened. His hearers could not endure sound doctrine; while the churches with whose faith and spirit he felt the greatest fellowship, regarded him with suspicion. Sometimes he feared that even his only friend Hughes had cast him off. Listen to his musings.

"I said to myself," walking pensively in a field, "*Here* (Chichester) while I speak of the miseries of human guilt and impotence, assert the inanity of human merits, and the presumptuous impiety of reposing in any degree on *self*—while I refer everything to divine grace, assert the infinite value of the Saviour, say that he is 'all in all,' exhibit him as the blessed and only hope of the world—I encounter a cold and discordant sympathy among the principal persons of the connection. I am called Calvinistic, Methodistic, and cast out of the synagogue. I address myself to minds of happier light, whose intelligence I admire, whose piety I love, and *they* see nothing in the emotions which have prompted my sighs, my prayers, my ardent hopes, more than the illusions of imagination, but thinly and partially concealing an '*enmity against God*,' which still lies black and immoveable at the foundation of all! 'Tis thus I am forever repelled from every point of religious confraternity, and doomed, still doomed, a melancholy monad, a weeping solitaire. O world! how from thy *every* quarter blows a gale, wintry, cold, and bleak, to the heart that would expand." After leaving C., he spent several months with Hughes, at Battersea. His temporary sojourn in the vicinity of London, was very profitable to him. He had before this seen but very little intelligent and refined society. His time there was divided between home missionary labor, company, and twenty wild negroes, fresh from the African jungles, to whom he taught the rudiments of the English language.

In 1800, he removed to the village of Downend, about five miles from Bristol, where he became preacher at a small chapel, erected chiefly through the influence of Dr. Caleb Evans. D. was as uninteresting a place as Foster, even, had ever lived in. The neighborhood was flat, with black roads, and much more valuable for its coal-pits than for its agriculture. It could never have possessed any recommendation to Foster, except from the two or three respectable families who chanced to reside there, and from its nearness to Bristol. We have not been able to ascertain whether there was a Baptist Church organized at Downend, or not.

In 1804, on the strong recommendation of Robert Hall, he was invited to become the minister of a Baptist congregation in Frome. This church, also, like all the others for whom he had ministered, was in a very low state, and hardly

admitted of any speedy improvement. His predecessor had bequeathed to the church an evil name. "The town of Frome," says the *British Quarterly Review*, "had little to commend it. It resembles the contents of a stone-cart discharged into a pit. To Foster it was sadly disagreeable; and we wonder not that it should have been so." In 1806, much against his will, he was compelled to resign his charge, and leave preaching altogether, not expecting ever again to enter a pulpit. The cause was a painful swelling in the anterior part of the throat. Previous to this, his eyes had greatly troubled him, and for a long period he had a distressing apprehension of total blindness.

It is not necessary for our purpose to trace his history any farther. We have seen that during the period when his mental constitution might have been essentially modified, he was constantly exposed to such powerful influences as were directly fitted to increase the deformity. It is no honor to the English Baptists that such a man should have been thus neglected. It is probable that the ministers, generally moderate both in talents and acquirements, were jealous of his vast superiority, and exerted themselves to keep him out of sight. We have seen such tactics practised not a hundred miles from Bristol.

Most of the principal reviews have published criticisms on the character and labors of Foster. The greater part of those we have seen, have been executed most indifferently.

From an article in the *Bristol Quarterly* we have derived considerable information additional to what is furnished in the *Biography*. As a critique on Foster, however, it does not possess very high merits. Two articles only of all those which we have examined deserve any particular notice, viz., those of Gilfillan and Cheever. They are both able, the latter eminently so. But in nearly all other respects they are extremely unlike. Gilfillan reminds us of his great predecessor in the priest-hood—Aaron—who collected all the shining trinkets of the congregation and threw them in a mass into the fire. Gilfillan with amazing industry gathers all the stories that float in the community concerning his subject, throws them all into the fire—and there comes forth an image, sometimes of a man, and sometimes, of a—calf. In some instances, Mr. G. may possibly have succeeded well. But on account of his easy credulity in adopting ridiculous and im-

probable stories, and his signal failure in delineating the characters of those whom we know, we can place no reliance whatever on him as authority. He entered upon the examination of Foster with malice prepense. He has, indeed, reluctantly and with some important qualifications, admitted that he was a great and original thinker. But his character as a man and a Christian he has calumniated in a most vile manner. Hear him.

"We charge Foster with taking up an attitude of view and observation which rendered any just conception of the universe or its author impossible, and which, *a priori*, throws discredit upon any theory of explanation propounded by himself."

This would have been a serious charge were it not that it is utterly false. Again :

"His is no 'fine-ear,' to catch that subtler speech, that fairy music, that 'language within language,' that angelic strain, which some few purged and prepared spirits, who can the 'bird language fully tell, and that which roses say so well,' hear, or seem to hear, in the rustle of the leaves awakened at midnight from their dreams of God—in the great psalm of the autumn blasts—in the sweet self-talk of the love-sick summer waves—in the blue smile of the sky—nay, in the hush of evening, and the stammering sparkle of the stars. To these low and silvery whispers Foster's ear is as deaf as Byron's."

The simple reader will allow us to make an attempt to translate this barbaric grandiloquence into English. We guess—for we are not over confident that we understand him—that the author means to say—that Foster was not endowed with a second sight, like some *purged* and *prepared* countrymen of his own; that he was no Swedenborg at all; that he never saw fairies dance, nor witches ride on broomsticks, but was a plain matter-of-fact Englishman.

To enable the reader to judge for himself, we shall place the criticisms of Gilfillan and of Cheever on one of Foster's productions, side by side. In our opinion, that of Dr. C. is as just as it is brilliant.

Gilfillan says :

"The 'Essay on Popular Ignorance' is, in point of style and execution, decidedly the worst of all his productions. Clumsy in structure, cumbrous in style, obscure in purpose, and spasmodic in movement, it requires almost a martyr's patience to read it through. 'He has run,'

said Hall, 'a race after obscurity, and gained it.' But if we look within the rough and awkward outside, we will be richly rewarded by its perusal. We will admire its benevolent intent, its grasp of thought, the thunders of indignation which are heard from its cloudy tabernacle against the kings, and priests, and statesmen, who have kept the people in the bondage of ignorance, and will view with interest even the gigantic gropings of his mind amid the gloomy subject, like those of the Cyclops in the cave, or of Sampson stretching at the pillars. We will admit, however, that his tints are too uniform and too sombre; that he allows not sufficiently for that wild natural knowledge which (like the unconsolidated ether of the heavens) has been diffused at every period, in the shape of common sense, or fine superstition, or floating poetry; that he expects too much from the accumulation of mere unassimilated, unkindled, unbaptized information; and that he overrates the influence and responsibility of governments in the matter, forgetting that the primary end of all such institutions is to manage the temporal concerns and provide for the temporal wants of their subjects; that in the wants and diseases of the spiritual nature, 'the patient best ministers to himself;' that the exact value of mere mental education, as a means of morality and happiness, is not yet settled, and that the difficulties connected with its mode and management have always been so numerous and formidable, as to explain, if not excuse, the reluctance of many of the ablest and wisest of state physicians to intermeddle with a case so delicate and perilous. The book has been lately re-written and re-printed. We mention this for the purpose of noting Foster's character as a redacteur of his own works. He reminds us in it of some huge animal walking backwards. Expressions originally clumsy are rubbed down and left in a state of more awkward and helpless clumsiness than before; unmusical periods are torn into harsher discord; obscurities are blotched into more hopeless obscurity still; his intricacies he deems he has clarified, when he has cast them into other and more perplexed arrangement. Some of his finest illustrations he spoils by addition; some of his strongest expressions he emasculates by subtraction, and leaves the whole uncongenial business with a shrug, half of chagrin, and half of ludicrous gratitude, that if he has made it no better, he has not left it much worse than it was before."

"The work on the Evils of Popular Ignorance," says Cheever, "is in many respects the greatest of Foster's works. It shows to best advantage the comprehensiveness of his views, the prodigious strength of his mind, and the intense energy with which it worked, on a subject that possessed his soul with a sense of its importance. For its burning, impetuous, cataractical, yet grave and steadfast tide of description; for the concentration and continuity of an impression gloomy as night; for the overwhelming power with which it takes the convictions as by storm; for the strength and almost ferocious energy of its blows, blow after blow, as if you saw a giant sweating at his anvil, as if it were Vulcan forging the armor of Achilles, it has no instance to be brought in comparison. For the manner in which the strength of the English language is tasked in its combinations to express the conceptions of the writer, there is nothing but some pages in the *Paradise Lost* to be

placed before it. There are passages in it, which make the same impression on the mind as Milton's description of hell, or of the Messiah driving the rebellious angels out of heaven. In all English literature, it were vain to look for passages of greater power than the author's delineations of the abominations of popery and of pagan depravity and misery. And there are other passages of equal sublimity and power of imagination in more captivating exercise."

It may be asked, How can two writers of such power differ so exceedingly in their judgment of Foster? It is owing to the fact that Gilfillan had scarcely anything in common with Foster. In addition to this radical unfitness of Gilfillan to write on such a theme, he is at best a very unsafe critic. No attentive observer can fail to perceive that he has a two-fold object in all his writings. The foremost is to show the world what a great man he is himself. To this sovereign purpose, facts and principles must be obsequious. His second and subordinate end, is, to give us some glimpses of the unfortunate individual whom he has taken under his mighty patronage. He looked at Foster through the green atmosphere of national, political, and religious bigotry. He accuses the Baptists, as being of all religious sects the most illiberal and narrow-minded; and he alleges that he can discover in Foster, who wished to break down all ecclesiastical forms, the very pernicious effects of his religious connection.

In unravelling the gloomy windings of Foster's character, Dr. Cheever is not very successful. While in lofty independence of intellect, in moral daring, in broadness of views, and earnestness of purpose to live for the highest end, Dr. C. is prepared to sympathize most deeply with Foster, he is, most happily for himself and the world, free from the defects of his friend. He clearly saw the faults of Foster and looked upon them with the most commendable Christian charity. But he had not the experience which could lead him safely into the fearfully deep and dark chambers of Foster's soul. Still, though his lamp refused to shine as soon as he attempted to explore the subterranean caverns, it is highly profitable to listen to the echo as he dashes against the stalagmites, or plunges into lakes of unknown depths.

The following specimen will illustrate our meaning:—

"Amidst these doubts and difficulties, wrestling with them, and grimly pressing on, beneath the 'lurid and dreadful shade of a mysteriously awful economy,' we behold this great mind out at sea, amidst

darkness, hurricane, the wind howling, the waves roaring. Sometimes the image is as that of a powerful steamer, thrown on her side by a mountain billow, her fires still burning, her engine crashing on, her wheels on one side buried and ploughing the deep, on the other as iron wings thundering in the air amidst the tempest. For with Foster's mind it *was* a tempest; and if he speaks of it but briefly and calmly, it was because all his emotions, as stirred by mental conflicts, were compressed with a severity of condensation that allowed of no noisy or superficial escape."

Here is a most happy illustration of the awfully sublime. There are not many minds on either side of the Atlantic that can originate such a grand conception. But how exceedingly inappropriate is the use to which it is applied? By what possible association could Foster, when saying but very little, and that with the utmost calmness, remind one of such a scene? Nor was the calm superficial;—there was not intensity of compression there. How could there have been such a storm of emotions in reference to a subject which Foster himself thus significantly introduces:—

"If you could have been apprised how much less research I have made into what has been written on the subject of your letter than you appear to have done, you would have had little expectation of assistance in deciding your judgment. I have perhaps been too content to let an opinion (or impression) admitted in early life dispense with protracted inquiry and various reading."

But though Dr. C.'s article is not faultless, it is certainly worth much more than the whole subscription price of the *Biblical Repository* for one year.

Oct. 3, 1843, Mr. Foster wrote to a friend:—

"I now have not the smallest expectation of surviving a very few months. The great and pressing business is, therefore, to prepare for the event. It involves a review of past life, and oh! how much there is to render reflection painful and alarming. Such a review would consign me to utter despair, but for my firm belief in the all-sufficiency of the mediation of our Lord. I will not *yet* say farewell."

Two days later he wrote:—

"I cannot think it possible to survive many days. Before you will have returned from the continent, I shall have made a much greater and more mysterious journey. After some years, I wish they may not be few, you will be called to follow me. And may God grant,

through the infinite merits of Christ, that we may find ourselves in a far happier world. Among my last good wishes, will be those for the happiness and the *piety* of all your family. And now, my dear friend I commend you to the God of mercy, and very affectionately bid you FAREWELL."

On Sabbath morning, the 15th of the same month, he was permitted to pass the dark frontiers of this world ; and now, along with his beloved wife, Joseph Hughes, and Robert Hall, he "is in the strange and elevated and triumphant condition of *looking back* on death, viewing its illuminated other side, and looking on to an interminable prospect."

ARTICLE VI.

LIFE AND TIMES OF REV. ISAAC BACKUS.

A. D. 1724—1806.

(*Concluded.*)

BESIDES the labors of Mr. Backus as a Christian pastor, he was eminently distinguished as the noble defender of religious liberty, and the rights of conscience, and as an ecclesiastical historian. The part which he took, and the service he performed, in both these spheres, for the general welfare of the Baptist churches, furnish a number of incidents which ought to be perpetuated, and also serve to illustrate the excellencies of his character. He early imbibed a settled aversion to civil coercion in religious concerns. He was taught its iniquity both by experience and observation, having been himself taxed and seized as a prisoner, to coerce payment, to support a minister on whom he never attended, and indeed at a time when he was pastor, and regularly officiated to another church. His members, too, were sometimes imprisoned for similar causes ; nor would he be likely to forget the horror early produced in his mind by the imprisonment of his widowed mother. Few men have exerted themselves more than he did, in the support of the equal rights of Christians to worship God unmolested. In 1772, he was chosen

an agent for the Baptist churches in Massachusetts in the room of Mr. Davis, formerly pastor of the Second Church in Boston, then lately deceased. The duties of this agency, which was merely of a civil character, were executed by him with fidelity, intrepidity, and some degree of success. Members of Baptist, and other non-conforming churches and congregations in that State, were then so continually harassed for the support of the established clergy, that they found it necessary to have some one thoroughly acquainted with the laws and usages, to advise on sudden emergencies, and to afford assistance to those who were in trouble. Their great object was to obtain the establishment of equal religious liberty in the land, which the dominant party were determined to prevent.

When the disputes came on, which terminated in the revolutionary war and the independence of the United States, the Baptists vigorously united with their fellow citizens in resisting the arbitrary claims of Great Britain: but it seemed to them unreasonable, that they should be called upon to contend for civil liberty, if, after it was gained, they were still to be exposed to oppression in religious concerns. When, therefore, the first Continental Congress met in Philadelphia, the Warren Association, viewing it as the highest civil resort, agreed to send Mr. Backus as their agent to that Convention, "there to follow the best advice he could obtain, to procure some influence from thence in their favor." When he arrived in Philadelphia, the Philadelphia Baptist Association appointed a large committee, of whom Dr. Samuel Jones was one, to assist their New England brethren. "But our endeavors," says Dr. Jones, "availed us nothing. One of them told us, that if we meant to effect a change in their measures respecting religion, we might as well attempt to change the course of the sun in the heavens."

Mr. Backus, failing of success at Philadelphia, on his return met the Baptist committee at Boston, by whose advice a memorial of their grievances was drawn up and laid before the next Congress, at Cambridge, near Boston, to which the following answer was returned:—

"In Provincial Congress, Cambridge, Dec. 9, 1774.

"On reading the memorial of the Rev. Isaac Backus, agent to the Baptist churches in this government:—

"Resolved, That the establishment of civil and religious liberty to

each denomination in the province, is the sincere wish of this Congress; but being by no means vested with powers of civil government, whereby they can redress the grievances of any person whatever, they therefore recommend to the Baptist churches, that when a General Assembly shall be convened in this colony, they lay the real grievances of said churches before the same, when and where their petition will most certainly meet with all that attention due to the memorial of a denomination of Christians, so well disposed to the public weal of their country.

“By order of the Congress,

“JOHN HANCOCK, *President.*

“A true extract from the minutes,

“JOHN LINCOLN, *Secretary.*”

Such an assembly as is here mentioned, convened at Watertown, July, 1775, to which our brethren presented another memorial, in which they said,—

“Our real grievances are, that we, as well as our fathers, have, from time to time, been taxed on religious accounts where we were not represented; and when we have sued for our rights, our causes have been tried by interested judges. That the representatives in former Assemblies, as well as the present, were elected by virtue only of civil and worldly qualifications, is a truth so evident that we presume it need not be proved to this Assembly; and for a civil legislature to impose religious taxes, is, we conceive, a power which their constituents never had to give, and is, therefore, going entirely out of their jurisdiction. Under the legal dispensation, where God himself prescribed the exact proportion of what the people were to give, yet none but persons of the worst character ever attempted to *take it by force*. How daring then must it be for any to do it for Christ's ministers, who says, ‘*My kingdom is not of this world!*’ We beseech this Honorable Assembly to take these matters into their wise and serious consideration before Him, who has said, ‘*With what measure ye mete it shall be measured to you again.*’ Is not all America now appealing to Heaven, against the injustice of being taxed where we are not represented, and against being judged by men, who are interested in getting away our money? And will Heaven approve of your *doing the same thing* to your fellow-servants? No, surely. We have no desire of representing this government as the worst of any who have imposed religious taxes; we fully believe the contrary. Yet, as we are persuaded that an entire freedom from being taxed by civil rulers for religious worship, is not a mere favor from any man or men in the world, but a right and property granted us by God, who commands us to *stand fast in it*, we have not only the same reason to refuse an acknowledgment of such a taxing power here, as America has the above-said power, but also, according to our present light, we should wrong our consciences in allowing that power to men, which we believe belongs only to God.”

This memorial was read in the Assembly, and after lying a week on the table, was read again, debated upon, and re-

ferred to a committee, who reported favorably. A bill was finally brought in, in favor of the petitioners, read once, and a time set for its second reading ; but other business crowded in, and nothing more was done about it. In this manner have the Baptists frequently been shuffled out of their rights. After this, they made a number of attempts to get some security for their freedom from religious oppression, but none was formally given them. They had many fair promises, which were never fulfilled ; and when the State Constitution was formed, the Bill of Rights was made to look one way, but priests and constables have gone another. The first article of the Bill of Rights declares "All men are born free and equal, and have certain natural, essential, and inalienable rights, &c." The second declares, "No subject shall be hurt, molested, or restrained, in his *person, liberty, or estate*, for worshipping God in the manner and season most agreeable to the dictates of his own conscience, &c."

But, notwithstanding all these declarations, many have been molested and restrained in their *persons, liberties and estates*, on religious accounts.* These things we have thought proper to insert in Mr. Backus' biography. He was undoubtedly the draughtsman of some of the memorials of his brethren, and he was certainly the able and undaunted expositor of them all. His whole soul was engaged in the prosecution of his agency ; inasmuch that he became the champion of non-conformity in New England, and was, on that account, much vilified and abused by the established party.

When he waited on the Congress at Philadelphia, he was accused of going there on purpose to attempt to break the union of the colonies. The newspapers abounded with pieces against him, some of which he answered, and others he treated as beneath his notice. In one, he was threatened with a halter and the gallows ; but he had been too long inured to the war, to be terrified by such impotent threats.

Bad as were the laws of Massachusetts at this period, their interpretation and execution by bigoted and interested courts, was frequently much more exceptionable. Against all such perversions, Mr. Backus failed not to lift up the voice of solemn remonstrance. The undaunted intrepidity with which

*This remained true till within a few years, when the Constitution of Massachusetts was finally purified of this obnoxious feature, and all sects were placed on equality.

he withstood corrupt or party-blinded judges, even to the face, is still remembered by some of that waning remnant, who were contemporaneous with his later years. Frequently, when prejudiced courts were disposed to wink at, if not decree a denial of justice to the persecuted Baptists, the imperturbable consciousness of right, and the full knowledge of the laws pertaining to this subject, made Mr. Backus an over-match for the beleaguering hosts of their oppressors. The judges at length learned so far to respect him, as to feel assured that he would demand only what was right, and submit to nothing wrong.

The other sphere of service in which the subject of this memoir acted so distinguished and useful a part, was entered in obedience to the pressing and reiterated solicitations of his brethren. With characteristic humility he thus adverts, in the preface to vol. 1. of his history, to his feelings and circumstances when first solicited (about the year 1771) to write a history of the churches of New England. "When I was requested by several gentlemen of note and others, to undertake this work, two great objections presented themselves to my mind; namely, my great unfitness for it, and the difficulty of obtaining the necessary materials. But their importunity prevailed against the first, and Divine providence has removed the other, by conveying into my hands a variety of authentic materials, much beyond what I conceived could have now been obtained in the world."

In the same preface he thus indicates the necessity of re-writing the early history of the Puritan churches and governments:—

"It may well be supposed, that men who are striving for more power over others than belongs to them, will not set their own or their opponents' disposition and character in a just light. And if it should be found, that near all the histories of this country which are much known, have been written by persons who thought themselves invested with power to act as lawgivers and judges for their neighbors, under the name either of orthodoxy, or of immediate power from heaven, the inference will be strong, that our affairs have never been set in so clear a light as they ought to be; and if this is not indeed the case, I am greatly mistaken."

Under these circumstances, Mr. Backus set himself to the diligent search of all the original records within his reach, and in 1777, in the midst of the confusion and suffering oc-

casioned by the war of the Revolution, he published his first volume, a large 8vo., and brought down the history of the colonies, and particularly of their ecclesiastical affairs, to 1690. A single sheet was added as an "Appendix, containing a Brief Summary of the Ecclesiastical Affairs of this Country down to the Present Time."

This volume is now very scarce, and though containing ample and valuable materials for the historian, it will scarcely require to be re-published in its present shape.

His second volume contained the Church History of New England, from 1690 to 1784. It includes "A Concise View of the American War, and of the Conduct of the Baptists therein, with the Present State of their Churches."

In 1796, a third volume appeared, gleaned up a portion of materials which had been omitted in the others, and continuing the history down to that time. He says, "Through the whole, I have compared actions and events with the word of God, according to the best light I could gain from every quarter."

The first and third of the above volumes were printed in Boston, the second in Providence. They contain, in the aggregate, more than 1300 pages, octavo; and though from the circumstances in which they were successively produced, it could not be expected that they would be free from repetitions, and some transposition of the order of events, yet the student of our early ecclesiastical history will in vain look elsewhere for much of the interesting and important matter here contained. The style is uniformly lucid and nervous, without any attempt at polish or ornament. The sentiments and reflections freely interspersed, are such as arise naturally from the events narrated, and are fully imbued with the desire of civil and religious liberty. A delightful spirit of candor is evinced, in giving just commendation to whatever was truly excellent in the character and deportment of the Puritans; and if their now indefensible intolerance and bigotry receive a somewhat severer denunciation than we have been accustomed to hear awarded to them, let us remember the exasperating circumstances under which the author wrote. Let it also be borne in mind, that he clearly discriminates between the early principles of the Puritans, and some subsequent inconsistencies of their practice.

His last historical work consists of a condensation of the

most important things embraced in his former publications, into one smaller volume, with a concise view of the southern states ; the whole being continued to the time of its publication, in 1804. This is by far the most useful of his historical labors, for common readers ; and has, by the cheap re-publication of it, by the American Baptist Publication Society, been made widely accessible.

Besides these literary enterprises, and the ordinary discharge of his pastoral duties, he travelled and preached very extensively in New England ; and on one occasion, in 1789, in consequence of a request from the southern brethren for some one of the ministers of the Warren Association to come and assist them in the great field of labor which was then opened before them, he spent six months chiefly in Virginia and North Carolina, in which tour he travelled over three thousand miles, and preached one hundred and twenty-six sermons. His pen was rarely idle for any considerable length of time, and besides the list of about forty publications which he sent to the press, within the last half century of his useful life, he wrote a number of circular letters, and other communications for various periodicals. His newspaper articles were not on the ordinary political topics, but were designed to expose ecclesiastical oppression, and to defend the noble principles of religious freedom.*

* The following is a complete list of the books and pamphlets which he published, in regular order. A Discourse on the Internal Call to preach the Gospel, 1754. A Sermon on Gal. iv. 31, 1756. A Sermon on Acts xiii. 27, 1763. A Letter to Mr. Lord, 1764. A Sermon on Prayer, 1766. A Discourse on Faith, 1767. An Answer to Mr. Fish, 1768. A Sermon on his Mother's Death, 1769. A second edition of his Sermon on Gal. iv. 31., with an Answer to Mr. Frothingham, 1770. A Plea for Liberty of Conscience, 1770. Sovereign Grace vindicated, 1771. A Letter concerning Taxes to support Religious Worship, 1771. A Sermon at the Ordination of Mr. Hunt, 1772. A Reply to Mr. Holly, 1772. A Reply to Mr. Fish, 1773. An Appeal to the Public in Defence of Religious Liberty, 1773. A Letter on the Decrees, 1773. A History of the Baptists, vol. i. 1777. Government and Liberty described, 1778. A Piece upon Baptism, 1779. True Policy requires Equal Religious Liberty, 1779. An Appeal to the People of Massachusetts against Arbitrary Power, 1780. Truth is Great and will Prevail, 1781. The Doctrine of Universal Salvation examined and refuted, 1782. A Door opened for Christian Liberty, 1783. A History of the Baptists, vol. ii., 1784. Godliness excludes Slavery,—in answer to John Cleaveland, 1785. The Testimony of the Two Witnesses, 1786. An Address to New England, 1787. An Answer to Rememele on the Atonement, 1787. A Piece on Discipline, 1787. An Answer to Wesley on Election and Perseverance, 1789. On the Support of Gospel Ministers, 1790. An Essay on the Kingdom of God, 1792. A History of the Baptists, vol. iii., 1796. A second edition of his Sermon on the Death of his Mother ; to which was added a Short Account of his Wife, who died in 1800. Published, 1803. An Abridgment of the Church History of New England, 1804. A Great Faith described, 1805.

This distinguished man finished his earthly course with great composure, November 20, 1806, in the 83d year of his age, and the 60th of his ministry. For a few months previous to his death, he had been laid by from his public labors by a paralysis, which deprived him of the power of speech and the use of his limbs. But his reason continued unclouded to the last, and in his expiring moments he manifested entire resignation to the will of Heaven.

Few of his favored brethren of this generation are adequately impressed with a sense of their indebtedness to the labors of this departed champion of their cause. He was unquestionably one of the most useful ministers that have ever appeared among the American Baptists. He witnessed and largely aided in increasing the Baptist churches in New England from a feeble remnant of little more than 20 in number, to 320 during his personal ministry. For fifty years, he was a laborious servant of their churches; and for more than half this period, he diligently devoted what time he could spare from professional duties, to historical researches. The vast fund of materials which he thus accumulated, must have sunk into entire oblivion, had it not been for his unwearied care. As a preacher he was entirely evangelical: pungency, pathos, and power, characterized many of his discourses, which, though unornamented with rhetorical language, were richly stored with Scriptural truth.

His unaffected piety, sincerity, and unwavering integrity, were proverbial among all that knew him. The following interesting reminiscence has been communicated by the worthy pastor of the church to which Father Backus so long ministered.

"The following anecdote is sometimes related by the aged Christians in this region:—

"An unpleasant rupture took place between Rev. Mr. Alden, late of Bellingham, and a certain Mr. Mann, a member of his church. All attempts for a reconciliation were in vain. At length a number of ministers were called together for consultation and advice; among them were Stillman of Boston, Manning of Providence, and Backus of Middleborough.

The conference was held at the house of Rev. W. Williams, in Wrentham, and they spent the afternoon and almost all the following night in their pious efforts; but the parties were unyielding, and there was not the least prospect of a settlement. For a long time Mr. Backus had sat with his head bowed down, and appeared to be sleeping. A little before break of day, (which is said to be the darkest time),

Mr. B. rose up, saying,—*Let us look to the throne of grace once more ;* and then kneeling down he prayed. The spirit and tone of his prayer were such as to make every one feel that the heart-searching God had come down among them. The result was, the contending parties began immediately to melt, and the rising sun saw the rupture healed and closed up forever."

"I have often heard that good man pray. The efficacy of his prayers did not consist in length nor gaudy dress ; but it seemed that he and his God loved one another, and that he was at home before the throne of grace. I heard the last sermon which he ever preached. It was delivered in his dwelling-house, from 1 Peter, ii. 9. I remember well the piety, pathos, and unusual earnestness which characterized that discourse. His religion made him willing to die." S. H.

The following description of his person and manner, is from the pen of his intimate friend and contemporary, Dr. Thomas Baldwin of Boston.

"Mr. Backus' personal appearance was very grave and venerable. He was not far from six feet in stature, and in the latter part of life considerably corpulent. He was naturally modest and diffident ; which probably led him into a habit, which he continued to the day of his death, of shutting his eyes, when conversing or preaching on important subjects. His voice was clear and distinct, but rather sharp than pleasant. In both praying and preaching, he often appeared to be favored with such a degree of divine unction, as to render it manifest to all that God was with him. Few men have more uniformly lived and acted up to their profession than Mr. Backus. It may be truly said of him, *that he was a burning and shining light ;* and, though dead, he left behind him *the good name which is better than precious ointment.*"

The times of Backus furnish most instructive lessons to succeeding generations. They speak in impressive tones of the fatuity and suicidal character of oppression. Had the standing order duly regarded their own best interests, they would have sedulously guarded against the bitterness and persecution which drove out the Separates from among them. How little the restraints of persecuting laws can avail in our free land, to extinguish the principles of those who renouncing the traditions of men plant their footsteps on the immutable truth of God, has been often demonstrated.

Nor is the wisdom and goodness of an overruling Providence less clearly seen in the manner in which this oppression was made to advance the cause of truth and holiness. So far as we can now see, the large and rapid increase of the Baptist churches in New England, amounting to more than fifteen hundred per cent. in a single generation,—scarcely any por-

tion of which is traceable to immigration from abroad—could scarcely have been secured by any ordinary means. The vexing irritations, the harsh severities, the unjust oppressions which Baptists endured could scarce fail to awaken the public sympathy in their behalf; this led to the examination of their principles, and that has ever been found most favorable to their progress.

Hence is clearly discernible the wisdom and the value of of patience under trials. Let the sufferers for truth and righteousness meekly bide their time. They need not fear being forgotten by Him, with whose cause they are identified.

Nor, finally, can any one study the life and times of Backus without receiving deep impressions of the worth of indomitable perseverance, coupled with rigid conscientiousness. That such a man, without superior learning or the high gifts of genius, without either eloquence or wealth, or the patronage of the great, in his humble way, by simple adherence to the right and the true, and the earnestness of an unflinching application, should with God's blessing have accomplished so much—sheds a flood of cheering light on the pathway of succeeding laborers in the same good cause.

R. B.

ARTICLE VII.

LITERARY NOTICES.

1. *Theophany; or the Manifestations of God, in the Life, Character, and Mission of Jesus Christ.* By REV. ROBERT TURNBULL, Author of the "Genius of Scotland," "Pulpit Orators of France and Switzerland," etc. Hartford: Brackett, Fuller & Co. New York: Carter & Brothers, L. Colby, E. H. Fletcher. Boston: Gould, Kendall & Lincoln. 1849.

This is a presentation, in a popular attractive style, of the great mystery of godliness, "God manifest in the flesh." Without affecting to be profound, or entering into a minute analysis of all the recondite questions that this fact involves, he urges the most important arguments, drawn from reason and revelation, in support of this

fundamental truth in the gospel system. He treats the subject, not as a controversialist, who has a case to make out, but as a Christian, deeply convinced himself of its truth and importance, and anxious to force the same conviction upon the minds of others. He regards it not as a merely theoretical, but as a practical truth, involving all the most important relations that man sustains to God and his government, and intimately affecting the solution of the question—How can the sinner be justified with him? The importance of the subject, and the deep personal interest we all have in the truths here discussed, we trust will bespeak for the work an extensive sale, and a careful perusal.

The interests at stake warrant the earnestness with which the author writes; for in our estimation, it involves the questions, whether God has ever revealed himself to man; whether there is any medium of access to his throne; whether there is any way of reconciliation with him? For if God has not manifested himself in Christ, he is still to us an unknown God—he still dwells in his own unapproachable light, that no mortal eye hath seen or can see. But Christ could not be an adequate revelation of God, only as in him dwelt all the fullness of the Godhead, bodily. He could in no proper sense say, "He that hath seen me, hath seen the Father," only as he and the Father were truly and in essence one. And if Jesus is not the Mediator,—the daysman that can lay his hand upon both—the uniting link between the human and divine—if he unites not in his own nature, divine compassion with human sympathies, the point is not yet found, where the heart of deity and the heart of humanity meet and sympathize. Deity is yet inaccessible to man. There is no ladder whereby man can ascend and enter into the secret place of the Most High.

And if God is not in Christ, reconciling the world unto himself, there is no way of reconciliation. The question then involves all that is vital in Christianity.

We are glad, therefore, to see the subject treated in this practical manner, and in a style that will attract and please, while it enlighten and instructs in the great truths that pertain to "life and godliness."

The author first treats his subject historically, presenting those points in the Saviour's life, death, and resurrection, in which his character was most clearly seen, and where he exhibited those god-like attributes, which led those that saw and heard him to exclaim, "Never man spake like this man. What manner of man is this, that even the winds and the sea obey him? Surely this is the Son of God."

In the second part the author discusses several points involved in this development of his character: "His perfect and absolute sinlessness, his divinity, the incarnation as a mystery, theories of the incarnation, the atonement, and the relations of the Godhead to the sufferings of Christ."

A few brief extracts will illustrate the author's manner of treating these themes. On the sinlessness of Christ, he says:

"The soul sustains its highest and most intimate relations to God. So long as it abides in him, it cannot sin. Love and purity are the necessary elements of its being. It goes, therefore, into the very essence of the matter, to say that sin is the estrangement or deviation, in act or disposition, of a free moral nature from God,—estrangement, more or less complete, from the Being who is himself the law of the moral universe, and the very foundation

of the soul's life; in a word, the alienation of a free and deathless spirit from its centre and its end. God is the root of being and of well-being. He is the law of laws, the sum and centre of all spiritual life. To know and love God supremely, in other words, to be united to God, as heart to heart, and spirit to spirit, and thence to live in him, and by him, and for him, constantly and forever, is to be sinless and perfect. Then the finite blends with the infinite, and all error, incompleteness, and imperfection are excluded. The soul, escaping 'the pollution that is in the world through lust,' is a partaker of the Divine nature, and lives in conscious and everlasting harmony with the good and the true."

"Now, it is in this high sense that we maintain the absolute sinlessness, or perfection, of Jesus Christ; and that, too, in the merely human aspect of his character. As a man, as a teacher, as a prophet, as a friend, brother, and citizen of the world—above all, as a redeemer and a guide, he lived in God. The human blended with the Divine, was guided and controlled by the Divine. Exposed to the most terrible tests, there was no disturbance here; no alienation or estrangement. The harmony was complete, changeless, and eternal. Jesus was holy as God is holy. His whole being and life—thought, feeling, purpose, and action—were one with God. He never thought wrong, never felt wrong, never did wrong. Not only so, but he possessed all positive virtue, being 'full of grace and truth.' Love, purity, and devotion, constituted his life; in other words, were as inseparably blended in his life, as the colors are blended in the rainbow. As God is love, so was he love. As God is justice, so was he justice. As God lives to do good, so he lived to do good. Goodness, absolute and changeless, was his being's end and aim. His inward and outward life were equal and harmonious. The word corresponded to the idea, the action to the feeling, the end to the purpose, and all were holy.

"This is the uniform testimony of his followers; this is the actual fact in his history. It is proved by innumerable confluent evidences. His character was perfect as a whole—perfect in all its details. It was based in God, began in God, and ended in God; so that his whole existence was the mirror of the Divine. There we behold, as in a glass, the glory of God."

Christ, in this sense, stands at the head of a new moral creation, who are formed in his image, in righteousness and true holiness. This sinless character of Christ the author proves from the concurrent testimony both of his friends and enemies, and even of Judas who betrayed, and Pilate who condemned him; from the transforming influence of his character upon his followers, and from the admission of sceptics in all ages. Especially did the closing scenes of his life, as trials and dangers thickened around him, as he was overwhelmed with insult and provocation, shame and reproach, and "baptized in agony and blood," show his superiority over all trials, provocations, temptations and sufferings. His trial before the Jewish Sanhedrim and before Pilate, his mockery and scourging, his weary way up Calvary under the burden of his own cross, his painful death, and his prayer for his murderers in the very midst of his dying agonies, complete the demonstration, that sin could find no place in his heart, that all the powers of darkness could achieve no victory over his virtue. But Jesus was not only sinless as a man, he was divine.

"He is not only the representative of humanity, but the representative also of divinity, and in this relation exhibits not only all the attributes of perfect manhood, but also those of perfect Godhead. * * *

Thus the design of his mission is complex; first, to show, by a manifestation the most peculiar and overpowering, *what God is*; and secondly, *what man ought to be*; and having done this, to make 'an atonement for sin,' and thus unite God and man, the finite with the infinite, the sinful with the sinless. 'God is in Christ, reconciling the world unto himself.' 'We joy in God

through our Lord Jesus Christ, by whom we have received the atonement.' Christ, then, is the central point of union with God. We find God here, are united to God here. In this centre all extremes meet; earth and heaven, sin and holiness, man and God. Jesus is the Mediator, the Reconciler, linked to God by his Divinity on the one side, linked to man by his humanity on the other, as much God as man, as much man as God, the God-man, as the old fathers loved to call him. In this consists that 'mystery,' or secret of the Divine 'will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fullness of time, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him.'* Christ, then, is the keystone of the spiritual arch, the 'Head over all things to the Church,' 'the fullness of Him that filleth all in all,' in other words, 'the true God and eternal life.'†

"This great fact is surely intimated by Christ himself, when, in answer to the request of Philip, 'Lord, show us the Father and it sufficeth us,' he replied in those profoundly mysterious but significant words, 'He that hath seen me hath seen the Father, and how sayest thou, then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, (having no mind, no will separate from the Divine,) but the Father that dwelleth in me, he doeth the works.' Now if Christ was not the proper representative of the Father, an incarnate exhibition or manifestation of the Godhead; if, in other words, all the fullness of the Godhead did not dwell in him *bodily*, what force or propriety could attach to his words?"

"Jesus was the representative of man, and therefore he lived as a man, felt as a man, wept as a man, died as a man; but he was also the representative of God, and therefore he lived and acted, reigned and conquered, as a God. As the representative of man, he submitted to the law and yielded homage to the Father; as the representative of God, he asserted his dominion over law, and claimed a right to universal supremacy. As the representative of man he was depressed and exalted, guided and controlled; as the representative of God, he was revered and trusted, exalted and glorified. As the representative of man, he yielded to poverty and toil, to contempt and crucifixion; as the representative of God, he conquered death and the grave, and took his place 'at the right hand of the majesty on high.'"

We have given a wider space to extracts upon this part of the subject, on account of its own intrinsic importance and the justness of the author's views upon it. We have marked many other passages of equal interest in various parts of the work, but which for want of room we shall be obliged to omit. On the subject of the "incarnation as a mystery," there are some remarks that we would fain give our readers, but reluctantly yield to the necessity that compels us to forbear. We shall, however, atone for this deficiency, if what we have said shall induce the reader to purchase the work, and peruse the whole for himself. The author objects to all theories of the incarnation, on the ground that they all assume to explain what is inexplicable—to divest the "mystery of godliness" of all its mysteriousness—to bring the infinite down to the level of finite comprehension. Under such a process, the truth of God becomes changed, the divine humanized, and the light thrown upon the subject proves to be but darkness. Our views on "the relations of the Godhead to the sufferings of Christ," are already before the reader, and need not be repeated. We regard the author's views as scriptural, and cheerfully recommend the work to the Christian public.

* 2 Cor. v. 19. Ephes. i. 10.

† Coloss. i. passim—1 John, iv. 20.

2. MACAULAY's *History of England*. Vols. I. II., pp. 619, 617. 8vo. New York, Harper and Brothers, 1849.

Altogether the most important and interesting work of the season, in the department of history, is furnished in these volumes. From the moment it was announced that this first prose writer of the age had undertaken to write the history of England from the accession of James II. to our own times, expectation has been on tiptoe. It is at length gratified, and it would be saying much to aver that the high anticipations naturally awakened had been realized.

But this, and even more, may be safely affirmed. About one half the work has been made accessible to American readers, and we do not learn that in a single instance, among the thousands who have almost literally devoured these attractive pages, one has been found who is dissatisfied. The rapidity with which one edition after another is called for, may indicate with tolerable accuracy the extent and eagerness of public appreciation.

It is fortunate that a work of such liberality, which is sure to supersede the tory dogmatism, errors, and unfairness of Hume, and those who have followed his lead, comes before the public after the full developments and consequent corrections which the last score of years has witnessed. A great revulsion from old and long-received opinions has of late been going on, and probably at no former period has the public mind been so well prepared to acquiesce, yea, to rejoice, in the verdict which rescues from odium some of the purest and best of England's patriots of former generations, who have been so profusely covered with obloquy, by prejudice and misrepresentation.

It was indeed high time the correction should be made, and Macaulay of all others was the very man to effect it. Himself a Scotchman, and an Episcopalian, but without the high tory bitterness of Hume, or the ecclesiastical perversion of Scott—the son of that noble Zachary Macaulay who so long and ably edited the *Christian Observer*, he evinces all the liberal candor, with much more than the ability and nice discrimination of his estimable father. Even Churchmen, in their proud exclusiveness, may condescend to be taught to unlearn some of their long and fondly-cherished errors, under the guidance of such a master. The French historian, Guizot, has written one volume of a proposed history of the great English Revolution, which has been pronounced by the *Edinburgh Review* and others, the best which had then appeared. We have carefully compared Macaulay's views with those of his French cotemporary, and find the former much the more liberal and candid in the estimate he forms of the men and the measures which led to that great struggle for freedom.

It would be a work of obvious supererogation to depict the charm, amounting often to complete fascination, which the style of Macaulay has thrown over this subject. One gives himself up with the full consciousness of safety to the power of an absorbing interest. The scene, the actors, and even the reflex influence on those actors, of what is transpiring around them, all passes before you, or rather we would say it passes into you, and becomes incorporated with your own conscious being. And this perfection of art is reached by the most rigid exclusion of all the tricks of art. You wonder how it is so, and after weary-

ing yourself in the vain endeavor to find out the mystic clue that should unravel the enigma, you are finally rejoiced to learn there is no art, but you are, as in duty bound, sympathizing with a master mind and an honest heart in the very conviction to which truth and candor inevitably lead. The slight and chaste adornments which you meet are such as spring up indigenous on this soil; they are no exotics. The author makes no parade of his extensive research, but you have all the rich results of it.

We shall hope to do ampler justice to these volumes, when the whole series is completed. In the mean time, it can scarce fail to bring the blush of shame on the cheeks of our countrymen, that any of their number should be mean enough to defraud such an author of the amount of recompense for his toil which the only authorized editions of his great work in this country yield him, through the American publishers, by sending forth an opposition issue, and that under the flimsiest of all possible pretences, because some dozen words are spelled differently by our own standard, from what they are in the English edition. The sordidness which seeks a cloak, can sometimes content itself with one of gossamer.

B.

3. DR. CHALMERS' *Sabbath Scripture Readings*. 2 vols. 12mo. pp. 436 and 507. New York · Harpers, 1849.

These volumes, the origin and plan of which were explained in our last volume, page 415, constitute the fourth and fifth volumes of the Posthumous works of the Author. The first furnishes a devout meditation on every chapter of the New Testament. The second proceeds in the same way with the Old Testament to chapter XII of the 2d Book of Kings, at which point death interposed and transferred this good and great man from the contemplation of God's word, to the proximity of His throne. Every page in these volumes is redolent with the sweet and holy savor of that piety, which, no less than superior intellect, made up the greatness of Chalmers. Indeed, if one would ascertain "wherein his great strength lay," they could not more readily accomplish that object than by the study of these volumes. They show where and how he obtained the fuel which fed so constantly the flame of his devotion; which made him the world-wide benefactor of man, just because he so closely walked with God.

There is no biblical criticism here; but interestingly is it seen how these Sabbath Readings were turned into aids to the pious fidelity of the writer in his relations to his family, to the Church, to mankind. They constitute a precious legacy, which should not be undervalued.

B.

4. ABBOTT'S *Popular Histories*. *Alexander the Great and Hannibal*. 18mo. pp. 294 and 295.

Here are two more of the charming series of volumes noticed in our last. Richer in their embellishments, maps, &c., they evince the same careful discrimination and wise adaptedness to bless and guide the minds of youth, and of well regulated families in the way of safety and peace. What a priceless blessing are they fitted to become by

supplanting the vile, corrupting light reading of the day. With all healthful and truth-loving minds, they will supplant the relish for fiction, and the trashy magazine literature which has been too current. B.

5. *Leaves from Margaret Smith's Journal, in the Province of Massachusetts Bay, 1678-9.* Boston: Ticknor, Reed & Field.

We have been promised an extended notice of this charming little volume, but in the mean time we must briefly express the delight which we have felt in reading the book. Like the *Diary of Lady Willoughby* it breathes an air of truth, piety, love, and unaffected simplicity, very refreshing and very rare in these days of exaggeration, affectation, and sickly sentiment. You would hardly imagine it to be a work of fiction; for its flow of narrative is so life-like, its character so natural, its pictures so real, and its tone of sentiment and feeling so completely in harmony with your own, that you turn from the perusal with a full faith that Margaret Smith and "very kind cousin Oliver," and Peggy Brewster, and Robert Pike and Deacon Dole, are old acquaintances, historical personages at least, quite as authentic as Secretary Rawson, or Governor Broadstreet, or that "pert, talkative lad," Cotton Mather himself.

Those who may fancy that Margaret colors too deeply and darkly her sketches of the bigotry and intolerance of the Province in 1678-9 cannot be descendants of either a Baptist or a Quaker ancestry. Every line is true, and every color and shade a copy from the reality.

J. A. B.

6. *Merry Mount: A Romance of the Massachusetts Colony.* Boston and Cambridge: James Munroe & Company. 1849.

Had we no other measure by which to estimate the character of this work but its literary merit, we might speak of it in terms of the highest commendation. Its scenes are laid with much artistical skill; its descriptions are vivid and graphic, and many of them, we doubt not, true to the life. Possibly, even its darker portraits may have had their counterpart, in some of the adventurers that came to this country in the early period of its settlement. Yet we must, as Christian Reviewers, be permitted to express our doubts, whether it will conduce either to the mental or moral improvement of the reader, to have such characters dragged from the merited oblivion to which their vices had consigned them, and to see them again living, and reenacting their scenes of dissipation before his eyes. We would in all kindness suggest whether the same literary talent and power of description might not be employed in the department of history, with more advantage to the interests of solid useful literature and true virtue.

7. *Memoir of the Life of James Milnor, D.D., Late Rector of St. George's Church, New York.* By the Rev. JOHN S. STONE, Rector of Christ Church, Brooklyn. Published by the American Tract Society, 150 Nassau Street, New York.

This is a merited tribute to the memory and worth of one who has long stood high in the estimation of the Christian community, and

whose connection with this society entitled him to such a notice at their hands. The object of religious biography is beautifully expressed in the following extract: "It is peculiar to the true children of God, that before they reach that perfect life that awaits them in heaven, they will have lived two blessed and beneficent lives on earth. In the experience of eminent saints, the one of these two lives is, at longest, short; the other is, at the shortest, long. The one is spent by the living among the living; the other cometh to the living from the dead. The one is the light of labor and example and influence moving rapidly towards the grave; the other is the power of faith and love and suffering coming back in perennial memories from the tomb." We may add, that the life that the true Christian lives in the memory of surviving friends, and in history, is more pure than that which he lived in the flesh. In the one we see him in the furnace, while the dross of human depravity is but partially purged away; in the other we see him when he has come forth as gold seven times purified. What is held up for our admiring contemplation, is the purified result of the fiery trial through which he has passed. In the work before us, the biographer has sought to realize such a design. And well has he succeeded. He could not have failed, without doing injustice to the subject of this Memoir. Richly endowed, both by nature and grace, with all those qualities of mind and heart that go to make up a character of the highest moral excellence, his biographer had only to be true to history, to make a most valuable work, and present an example before us worthy of our highest efforts to imitate.

8. *The Christian Melodist. A New Collection of Hymns for Social Religious Worship.* By REV. JOSEPH BANVARD. Boston: John Putnam, 81 Cornhill.

The Social Psalmist. A New Selection of Hymns for Conference Meetings and Family Worship. By BARON STOW and S. F. SMITH. Boston: Gould, Kendall & Lincoln, 59 Washington Street.

Since these volumes have appeared, two others, having the same general design, have been announced, one in New York, another in Philadelphia. With this fact before us, we can have little doubt that such a work was needed, and that the want was deeply felt. We only regret that there had not been concert of action between the publishers, so that instead of the two we could have had one volume, combining all the excellencies of both. As it is, we fear some of our churches will hesitate between two such excellent books, and be unable to agree upon either. Some instances of this kind have already come to our knowledge. But we think we are safe in saying, that, whichever any Church may see fit to adopt, they will find a collection of hymns well adapted to the purpose for which they are designed. Each has its own peculiar excellencies. In the *Social Psalmist* there is a smoothness, and delicacy of taste, that is not found in the same degree in the other. The addition of a collection of the best tunes in common use, to the *Christian Melodist*, increases its value in our estimation. Both are rich in evangelical sentiment.

9. *Memoir of Wilberforce Richmond, Second Son of Rev. Legh Richmond, Rector of Turvey, Bedfordshire, England, drawn chiefly from "Domestic Portraiture."* Published by the American Tract Society, 150 Nassau Street, New York.

We lately noticed Letters and Counsels of Legh Richmond to his children, drawn from the same source; and those who have read that little volume, with the touching notices there given of the subject of this Memoir, will be prepared to welcome with interest this volume.

The intercourse of Legh Richmond with his children was so affectionate and confidential, that the correspondence between the Father and Son, of which a large portion of this Memoir is made up, seems to lay open both their hearts to our view. And they were hearts of uncommon purity and transparency—hearts in which the love of Christ and the graces of the spirit were developed with a beautiful symmetry, and attractive loveliness. It is a work we can most cheerfully recommend to the young.

10. *Memoir of the Rev. Matthew Henry. Abridged and Condensed from the Life.* By J. B. WILLIAMS, Esq.

This is another work published by the American Tract Society, in the excellent style in which their works always appear, and, like the preceding, admirably calculated to illustrate the benefits of early religious training, and the beauty and excellence of the Christian character. Such works cannot be too extensively circulated, or too much read.

11. *The Life of Rev. C. F. Swartz, Missionary at Trichinopoly and Tanjore, in India.* Published by the American Tract Society.

This is a brief history of fifty years of missionary labor in India, by this devoted servant of Christ, at a period when the work of missions held a very different place in public estimation from what it does at present. It is replete with incidents of deep interest, and may be regarded as a valuable contribution to the missionary literature of the day.

12. *Advice to a Young Christian, on the Importance of aiming at an Elevated Standard of Piety.* By a Village Pastor, with an Introduction, by the Rev. Dr. A. Alexander, of Princeton, New Jersey. Published by the American Tract Society.

Truly this society is one of those rivers whose streams fertilize and make glad the city of God. By its constant issue of religious works of such standard value, it is doing much to counteract the influence of those works of a demoralizing tendency that are flooding the community, and to infuse a healthful spirit into our literature. This work is written with vigor, and in a spirit of deep earnestness, and cannot fail to exert a healthful influence.

31. *Examination of "Sprinkling the only mode of Baptism made known in the Scriptures."* By ABSALOM PETERS, D.D." By Rev. J. Torrey Smith, A.M. Boston: John Putnam, 81 Cornhill. 1849.

The author gives evidence of having fully examined the position of his opponent, and has gone into a thorough and searching review of the arguments by which it is endeavored to be sustained. There

are some things in the style of the author we could wish were different. We have marked some passages, that we have felt inclined to criticise. But the reasoning is sound and logical, and, it seems to us, completely overthrows the position assumed by Dr. Peters. Indeed, it did not need anything to do this, but simply to quote the admissions of his own brethren. His arguments cannot be more ably refuted than they have often been by Pedobaptists themselves.

14. *The Annual and Triennial Catalogue of the Newton Theological Institution, 1848-9*,—Published by Gould, Kendall & Lincoln, is before us. The Faculty of the Institution are: Rev. Henry J. Ripley, Professor of Sacred Rhetoric and Pastoral duties; Rev. Horatio B. Hackett, Professor of Biblical Literature and Interpretation; Rev. Robert E. Pattison, Professor of Christian Theology; Mr. David B. Ford, Assistant Instructor in Hebrew. The number of students now in a course of study is thirty. The Triennial Catalogue contains the names of two hundred and nine persons. Besides these, more than sixty have enjoyed, to a greater or less extent, the advantages of the regular course in the Institution. Of those who have been in the regular course, twenty have been, or are connected with Theological Seminaries or Colleges as Presidents or Professors; eighteen have been, or are Foreign Missionaries, and twenty-five have deceased.

LITERARY INTELLIGENCE.

Gould, Kendall & Lincoln, Boston, have nearly ready for publication, **MAN; HIS CONSTITUTION AND PRIMITIVE CONDITION.** A Contribution to Theological Science, by REV. JOHN HARRIS, D. D. Those who have read his "Pre-Adamite Earth," will not fail to secure an early copy of this second volume of the Series. From an examination of some of the first sheets of this work, we are prepared to speak highly of its merits, and predict that it will raise the distinguished author still higher in public esteem. The subject itself is deeply interesting, and must attract readers of every class.

PROF. GUYOT'S LECTURES ON COMPARATIVE PHYSICAL GEOGRAPHY. The Lectures were delivered in French before some of our most learned men, and were received with much favor. They are translated by Prof. Felton, of Harvard College. We hope they may awaken an interest in this very interesting study, for it is the only true method of studying Geography, and we hope soon to see suitable text books prepared for Schools on this plan.

REPUBLICAN CHRISTIANITY, by Rev. E. L. Magoon, author of "Proverbs for the People." The work is divided into three parts. *Part I. The Republican Character of Jesus Christ. Part II. The Republican Spirit of the Primitive Church. Part III. The Republican Influence of Christian Doctrine.*

We look for this work with much interest, and have no doubt it will awaken extraordinary interest on the subject of "Church & State" connections.

INTERESTING NARRATIVES AND ANECDOTES.

DISCOVERIES AND ADVENTURES BY SEA AND LAND

WONDERS OF SCIENCE AND ART.

TALES OF ENGLAND AND SCOTLAND.

INSTRUCTIVE BIOGRAPHY, TALES AND POETRY.

These last five volumes are compiled from "Chamber's Miscellany," to meet the demand for *separate volumes* of this most interesting publication. In this case, the various subjects have been appropriately grouped into volumes, and as here combined, they present delightfully instructive reading to those who are unable to possess themselves of the entire work.

The Treatise of Rev. Baptist Noel, on the Union of Church and State, has appeared in England, and is producing a very great sensation. A review of this work in connection with the "Bloody Tenet of Persecution," by Roger Williams, lately re-published, in London, by the "Hanserd Knollys Society," may be expected in a future number.

QUARTERLY LIST.

DIED.

Rev. ANDREW BROADERS, Va.
Rev. THOMAS REEDE, Farmington
Nov. 30, aged 77.
Rev. ISAAC N. BOLTON, Sumpter Co.
Ala., Dec. 30.
Rev. R. D. DAVENPORT, Alexandria,
La., Dec. 24.
Rev. JORDAN MARTIN, Chesterfield
Co., Dec. 28, aged 71.
Rev. F. S. JAMES, New Va., Africa,
Nov. 9.

CHURCHES CONSTITUTED.

At Dayton, Ohio, Jan. 9.
" Clay County, Ia., Dec.
" Hughesville, Pa., Dec. 14
" Vesper, Onon Co., N. Y., Jan. 18.
" Verdegris, Cherokee Nation,
April 21.
" Deer Creek, Miami Co., Ia., Dec.
30.
" C. H., Tipton Co., Ia., Jan. 6.
" Linn, Walworth Co., Wis., Oct.
28.
" Crete, Will Co., Ill., Oct. 28.
" Denmark, Iowa, Nov. 15.
" Salem, N. J.
" Newberg, Nov. 18.
" Lewiston, Me., Nov. 8.
" Fairport, N. Y.—
" New Albany, Ia., Dec. 4.
" S. Natick, Ms., Feb. 20.

ORDINATIONS.

S. G. ABBOTT, Compton, N. H.,
Feb. 6.
JOSEPH WOOD, New York, Dec. 14.
J. M. BROWN, Sandy Hill, Me., Dec.
20.
N. W. MINER, E. Long Meadow, Ms.
WM. GARNETT, Albany, N. Y., Dec.
13.
JAMES McLEAD, O'nges, N. Y., Jan. 3.
SAMUEL STEVENSON, Brownsville,
Ala., Sept. 25.
WM. CROWELL, Waterville, Me.,
Jan. 31.
SAM. POWERS, East Winthrop, Me.,
Jan. 24.
J. H. CAWTHON, Bethany, Va., Dec.
19th.
J. Q. ADAMS, Vernon, N. J., Jan. 31.
S. S. BELYEA, Harlem, N. Y., Jan. 11.
J. H. WOMBELL, Norfolk, Va., Jan-
uary 24.
E. W. BROWNELL, Cambridge, N.
Y., Jan. 31.
J. G. BOWEN, Norton, Ms., Feb. 1.

DEDICATIONS.

At Elmira, N. Y., Jan. 25, 1849.
" Vesper, Onon Co., N. Y., Jan. 18.
" Iowa City, Iowa, Nov. 2.
" Winchendon, Mass., Jan. 11.
" Athol, Mass., Feb. 14.